

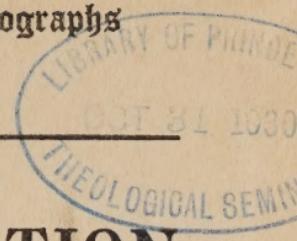


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Character education by state
and church

The Abingdon Religious Education Monographs

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CHARACTER EDUCATION BY STATE AND CHURCH

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FOREWORD

{ NOT the criminal acts of the few, but the moral unenlightenment of the masses, constitutes the chief danger to our civilization. Thus, in effect, wrote Dr. Henry Neumann recently. How shall the needed moral enlightenment be provided? Society is sufficiently concerned with the problem to keep State Legislatures constantly dealing with proposals for one or another form of religious education. The churches have likewise in recent years been uninterruptedly dealing with the problem of extending their effectiveness to larger groups and relating their efforts more closely to the life of the times.

The two agencies have increasingly joined forces in recent years. With what success? With what promise? These are the questions which this monograph attempts in part to answer.

Acknowledgments are due to the host of officials of state and church who have provided courteously and patiently the data necessary to sketch the picture; to the frontier thinkers in education and religion whose insight has suggested potential values and possible improvements in one plan and another under which co-operation has been attempted between the school and the church.

Among those interpreters of religious education who have contributed to the better understanding as well as to the advancement of progressive movements the author's debt to Charles E. Rugh, George A. Coe, G. Walter Fiske, B. S. Winchester, Walter Athearn, and George H. Betts should be especially acknowledged.

Specific help from books, articles and reports by H. F. Cope, G. B. Watson, P. H. Lotz, John E. Stout, E. L. Shaver, Myron C. Settle, Mrs. Agnes Boysen, and Jackson and Malmberg is apparent in both acknowledged quotations and general summaries.

Permission to quote repeatedly from careful authoritative articles in Religious Education, The International Journal of Religious Education, and publications of the National Education Association, as well as briefly from other books and publications specifically cited, has added to the possibility of definiteness of description.

To Drs. N. F. Forsyth, N. L. Bossing, and H. D. Sheldon the author's personal appreciation is due for sympathetic help in planning and selecting materials and interpreting data.

Eugene, Oregon.

CHAPTER I

THE PROBLEM

THE task here undertaken is to sketch in brief and simple outline the ways in which the state may without violating the American principle of separation of church and state co-operate in the cultivation of the religious life of the child and the ways in which the church may stimulate and utilize such assistance.

The present purpose is not primarily to recite in detail the undertakings and experiments of either the church or the school in this mutual relation, nor merely to describe the present practices of either. It is, rather, to interpret the significance of past experiments and present practices in the light of our modern knowledge of educational processes and the enduring ideal of the church. If there are dangers as yet latent in some of these practices, such dangers should be pointed out. If there are potential values still but partially utilized, these values should be suggested.

Inasmuch as the problem is one of education the application of psychology to learning must be kept in mind. While this is not a treatise on applied psychology it deals with a problem which involves every aspect of education. The teaching of the child, the organization of the school, the enlistment of co-operation, the safe-

guarding against prejudices, the testing of outcomes, all utilize familiar laws of mental life. The present task, therefore, demands that all interpretations be made in the light of accepted principles of psychology.

The ideal co-ordination of church and state involves also certain questions of curriculum selection. That problem, however, is adequately treated in a separate monograph in this series.

This study is based upon a variety of sources. The past quarter century has witnessed an effort to apply the principles of education to the field of religion. Considerable literature has been produced in connection with this revival. The last decade in particular has witnessed several experiments and much discussion of the problem of character education. This has inevitably involved the relation of morals and religion. The opinions of public-school men and of the growing number of religious educators have found expression in all religious and educational journals as well as numerous thoughtful books, and to some extent in popular periodicals. Many cities and several States have published outlines for the guidance of teachers in the training of citizenship and character. A large mass of literature has been produced by the week-day school of religious education movement. Courses of study, reports of directors, and resolutions of boards have reflected the experience of direct work in this field. The bibliographies will indicate the most significant of these published materials.

The introduction of objective tests has thrown light upon both the emphasis and effectiveness of religious as well as secular education. The use of objective testing methods, therefore, commands a place in such a summary as the present.

This study represents, then, an effort to indicate the possibilities of richer effectiveness in the work of the public school and of plans on the part of the church by which the school's co-operation may more successfully be stimulated and utilized in the task of religious education.

CHAPTER II

INTEREST IN RELIGION REVIVES

THE current movement for the correlation of school and church is an aspect of a general awakening to the need of religious training.

This larger movement is not altogether similar to religious revivals of the past. It has less emotionalism, and its object is more clearly defined and consciously sought. The revival of religion to-day is in large measure motivated by an interest in higher ethical ideals. It is a practical effort to improve moral standards.

The fact that every generation has asked "What ails our youth?" does not diminish the insistence of the question on the part of this generation. And to this recurrence of the question one answer is rather widely accepted—the lack of religion.

RELIGION IS TESTED BY ITS ETHICAL PRODUCTS

Religion is recognized by many as the fundamental and only adequate motive for right living. Not directly, as in earlier generations, to glorify God, but to glorify the children created in his image, is religion demanded by increasing numbers to-day. And who will say that the methods demanded under the latter form do not better accomplish the earlier statement of purpose than

the means used when the social interpretation was omitted?

The object of the present religious movement is clearly social and moral. It is concerned with character and conduct. It is not so much a protest against irreligion *per se* as it is a protest against the fruits of irreligion—dishonesty and dissipation and lawlessness and the rest of the long train of faults and vices.

Financiers demand that the rising generation be trained in honesty. The founding of the National Honesty Bureau by William B. Joyce represents not merely a splendid philanthropy but a frank acknowledgment that business depends upon a high standard of honesty on the part of the public. Juvenile courts demand that children be trained to a more wholesome respect for law. The public as a whole has become alarmed over the rapid relaxation of the basic social virtues.

This one strong conviction has been evident in all the discussions of wayward youth—the conviction that ethical conduct cannot be assured apart from religion. At a time when the churches found themselves discouraged over their loss of following there came from outside their walls the serious confession that religion is necessary to assure right conduct. Whatever else may be involved in the revival of religion, clearly the desire for higher ethical ideals holds a large place.

In the face of this demand for higher ethical idealism schools have increased their emphasis upon character

training within the past quarter century to a degree that may properly be called revolutionary. In city after city programs of citizenship and character training have been introduced; in some cases as supplementary, in others as an integral part of the regular course of study. Boston's course in citizenship through character development, Detroit's syllabus on character education, the Los Angeles course on character and conduct, Oakland's studies in character growth, are typical indications of the genuine concern of school men for effective training. Several States also have provided outline programs for the guidance of teachers in character training. Utah, South Dakota, Nebraska, and Oregon have been pioneers in this regard. While these city and State programs do not deal with the forms or phases of religion, and, indeed, disclaim any religious features, they represent sincere efforts to spiritualize the influence of the school and solve the problems of conduct which alarm the present generation.

Every annual convention of the National Education Association for the past fifteen years has contained some direct statement of the need of character training within the schools. In 1928 fourteen of the general addresses dealt directly with this problem, occupying eighty-four out of one hundred and sixty pages in this division of the proceedings. Twenty-three other addresses on the same topic were given in section meetings, filling another ninety pages. The Interstate Contest

sponsored by the Character Education Institute of Washington, D. C., secured organized plans from twenty-six States. The "Iowa plan," which received the award (1922), has been widely circulated and highly approved among the schoolmen of the country.

THE SCHOOLS DECLARE THE NEED OF RELIGION

The public schools are not only emphasizing the need of character training within their own walls but they are frankly announcing that religion is necessary to the fullest development of the character of the child. "Many of the best and most intellectual persons interested in promoting child welfare are insisting upon the need and importance of religious development in youth. If religion is essential in the development of child life, then it is essential in education." Thus stated C. E. Rugh in 1915 in the National Education Association prize essay, *The Essential Place of Religion in Education*.

"Flowing out of these two principles, love to God and love to man, come all the many characteristics which make men and nations great through their embodiment in personal character and in national institutions.

"True religion liberates one from the bondage of mere things. . . . It nerves him to struggle for justice, for a world in which God's will may be realized for all."¹

To make good its insistence that religion is essential in the motivation of character, the public school has taken the further step of releasing pupils during public

school time for religious training by the churches. The initiative taken by Gary schools in Indiana in 1913 has been followed in the majority of the States in the fifteen subsequent years. Minnesota in 1921, South Dakota in 1923, Oregon and Iowa in 1925 provided by legislative enactment for such privilege. In Maine and New Jersey the State Department gave similar permission, and in New York the privilege was secured through a decision by the Supreme Court. In twenty-three other States the privilege is assumed without legislative enactment or official ruling, but without interference.

From the standpoint of public schools, then, the essential place of religion has been recognized in a very practical way. The motive behind this movement on the part of the schools has been frankly that of giving force to ethical ideals.

THE CHURCH ACCEPTS EDUCATIONAL PRINCIPLES

During this period the churches have also experienced a revolution. At the opening of the present century the churches of America could claim no educational program. The Sunday School movement represented no standards which could be justified in the light of modern knowledge of psychology. Schools were ungraded with respect to both worship and instruction. Curriculum selection was made without regard to capabilities or interests of those taught. Methods were formal and mechanical. In less than three decades the ideal of grading for social activi-

ties, worship and instruction has been established beyond challenge. Curricula are now selected by all the larger denominations on the basis of children's interests and capacities. Teaching methods have been fundamentally modified. The Sunday School association has been reorganized into a council of religious education.

Professor W. C. Bower, in commenting on present tendencies in religious education, wrote in 1927, "One of the most significant signs of advance has been the appointment of commissions by such communions as the Baptist, the Congregationalist, and the Protestant Episcopal to make a comprehensive and thoroughgoing study of the educational situation in these bodies and to recommend educational policies. It is significant that in some of these bodies the commission has been established as a permanent agency."²

As early as 1906 the Presbyterian Sunday School Board declared: "It is being recognized that the church has no more important or profitable work than the improvement and development of its Sabbath Schools."³

According to its *Discipline*, "The Methodist Episcopal Church, South, stands committed to education as fundamental to its work."⁴

The Northern Baptist Convention of 1915 put itself on record similarly: "The importance of religious education gains increasing recognition. It is becoming the concern of good citizenship as well as a Christian obligation."⁵

Still more comprehensive is the statement of the Methodist Episcopal Church in 1926: "The problem of religious training of our youth is basic to every other task the church undertakes. To fail at this point is to undermine every other enterprise; to succeed here is to undergird every other ministry to the world's needs."⁶

On the many expressions of which these are typical Doctor Bower comments: "Perhaps in nothing is the evidence of progress more striking than in the sensitiveness of many of the communions to the newer trends in the direction of a more vital method in teaching religion. There is a feeling that sound procedure in teaching religion must take into account the general principles of education, and that much is to be gained by profiting from the experience of the public schools."⁷

THE CHURCH SEEKS SECULAR CO-OPERATION

In addition to the organization of its own educational program the church has come out to meet the schools, offering and asking co-operation. When pioneer school systems offered to release pupils for religious instruction, the church accepted the offer and extended the request in a movement which in a few years became nation wide. As late as 1910 the dominant emphasis of the churches in their requests to the schools was that they should permit Bible reading and Bible study. To-day the requests are primarily that character education be provided within the schools, and that pupils be dismissed

during school time for that specific religious training which the school itself cannot give.

The Congregational Council in 1917 declared: "It is high time that all the forces of the Protestant churches be mobilized for one comprehensive, thoroughgoing community and nation-wide program of Christian education; a program in which the peculiar prerogatives of the state in education shall be safeguarded while the peculiar weaknesses and limitations of state education are fully recognized and its deficiencies supplied."⁸

More specific is the commitment of the Baptists seven years later:

"*Whereas, We deem that week-day religious education has passed the experimental stage; be it*

"*Resolved, That we ask boards of public school education to grant churches which wish to engage in week-day religious education at least one hour of public-school time each week for the religious instruction of public-school children whose parents desire them to attend such schools.*"⁹

The effort of the religious agencies to increase their effectiveness in producing character is revealed also in the shift of emphasis from knowledge and creed to vital religious experience.

"The practice in many schools for many years and in some schools to this day has been based on the assumption that knowledge will lead to action. Teach a boy what constitutes the ethical life, and he will live the ethical

life. No greater mistake in method could possibly be made. To assume that knowledge insures conduct is as naïve as to assume that a person can develop into a genius by being told stories of the lives of geniuses."¹⁰

The 1928 report of the Gary Week-day School of Religion indicates that this position is not merely the theory of "resolving bodies" but the experience of practical workers: "While a certain amount of information is necessary for a foundation, it is not the primary goal in religious education. Information lessons were not as productive of results in character as was desired. In 1923-24 experiment was begun in a different type of lessons, using as the basis the experience and life situations of the child and bringing to bear upon these experiences such material from the Bible and other sources as would help him to interpret them religiously. The results have been very gratifying."

In this whole movement for a revival of religion the emphasis is upon the need of more effective motivation of conduct. Especially is this true in the movement toward co-operation between church and school. Either the removal of religion from the program of general education has resulted in lower standards of ethical character, or the increasing complexities of the social order are resulting in more severe tests of character. Whether one or both, some means is being frankly and earnestly sought by the public which will assure a higher loyalty to the basic social virtues.

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CHAPTER III

PROGRESSIVE READJUSTMENTS

WHILE it is true that the movement for correlating church and school is but a part of a larger movement, religious because of the faith that only in religion is there promise of a better moral product, it is also true that the movement is a sequel to certain historical events in the evolution of the American school system.

Education at first was but an ally of religion. The principle established by the Protestant Reformation that every one must be able to read the Scriptures in order to rightly discern the way to life eternal undoubtedly furnished the motive for public schools in the New England colonies. It is equally apparent that the divergent sectarian interest in the middle colonies prevented any such unified system of education as developed in Massachusetts, where the dominance of a single religious sect made unity possible. In both localities the motive for education was found in its service to religion. The separation of education from the church and its adoption by the state would doubtless have been slower and more difficult had not the dominant New England States been a religious unity. But once the state had established a uniform plan of education (even though moti-

vated by its own particular religious interests) the idea was destined to take root and grow.

SECTARIANISM HASTENED SECULARISM

When the principle of state supervision of education had been once established and adopted where diverse religious viewpoints were maintained, the exclusion of doctrinal instruction became necessary for the protection of the various sectarian interests. Not atheism but denominationalism first removed religion from the program of the schools.

What has happened, then, in a word, is something like this: groups of religious devotees came to the American coast during the seventeenth century. Many of them brought with them the theory that religion, in order to be made effective, demanded the support of education. Where several religious groups were located in the same colony, each church provided education for its own youth. Where a colony was composed of a single religious sect, the state took charge of educational regulations. When state control of education became established, the most elemental principles of justice demanded that sectarian instruction be eliminated from the school system. In a few generations a program in which education had been a servant of religion had by the very division of religious organizations become a program from which religious instruction was excluded.

Subsequent generations have more firmly established

the principle of state control of education and of separation of state and church, until to-day practically all religious bodies (the Catholic being the notable exception) accept this status as both final and desirable.

The Catholic position, on the one hand, is stated in a quotation by J. A. Burns in *Catholic School System in the United States*: "We deny the competency of the state to educate even for its own order, its right to establish purely secular schools, from which all religion is excluded. . . ."¹

On the other hand, the quotations here given from other churches will indicate the settled conviction that religious instruction cannot wisely be made a part of the program of the public school insofar as the state is concerned.

"There is little use trying to fight our way back again to that first situation. The mixture of races and religions in these United States has made it impossible. We must go forward to a higher unity in which the public school will have its part, and the organized forms of religion shall have their part, each recognized by the other."²

"The principle of separation of church and state has been established in our democracy at great sacrifice. It must be preserved even at a great cost to us. Moreover, it is ever more clear that America needs all the benefits of her public-school system. This common meeting ground for the childhood of the country under

teachers held to a common standard of training and efficiency is essential to our democracy.”³

“First, we have the public schools. We do not believe in the sectarian parochial school, either for our own or for any other communion. . . . The preservation of the basal independence of the public-school system in America is of prime importance.”⁴

“Modern Judaism, both Orthodox and Reformed, particularly here in America, is absolutely and unqualifiedly opposed to any form of union of church and state. It stands for the complete separation of church and state in all matters, including all forms and phases of public education, and specifically such questions as teaching of religion or reading of the Bible in the public schools.”⁵

The present awakening to the need of religion as a motive for right conduct demands, therefore, not a return to the original plan (which is now altogether impracticable) but such adjustments as will make for harmony and co-operation among the churches and for the fullest possible motivation of the good life by the sanction of religion.

It should be kept in mind that the exclusion of religious instruction from the public school does not depend upon nor imply the principle that religion is incompatible with education—not even state-controlled education.

FREEDOM OF WORSHIP BASIC

The point of difficulty, both historically and in prin-

ciple, is clear-cut and definite. Religion is a matter of conscience. It must in justice be left to the free choice of the worshiper. The state is political, influenced, if not determined by the will of monarchs or majorities in defiance, when necessary, of the desires of subjects or minorities.

The history of religious persecutions made possible by temporal authority or support has come to serve as a solemn warning against all infringements upon religious freedom by the state. By assuming authority over education the state implicitly pledged itself not to interfere with the religious convictions of the children under its care. It did not imply a lack of interest in religion but a desire not to be intolerant in the effort to conserve religion. The two principles are distinct.

In any group in which all guardians of children agree on what they shall be taught regarding religion and how they shall be trained in worship and in morals, religious teaching in the schools does not constitute limitation of religious freedom. Indeed, to the extent that all can agree upon religious training and instruction, such education involves no state interference.

Only when the state designates and enforces a type of instruction with which someone disagrees has actual injustice been done. But in a cosmopolitan country like America the variation in religious viewpoints is so wide that no unanimity in matters of interpretation can safely be assumed. The part of safety and wisdom is therefore

to attempt no interpretations and permit none under authority of the public schools.

The significant fact is often overlooked that religious interpretation is strictly avoided by the school, not because the school disparages religion or questions its truth or value, but because divergent sects demand freedom of conscience uninfluenced by propaganda on the part of the state.

The fact is that in the strictest sense the "school" has no policy in the matter at all. The policy is determined by the public. The school is merely society organized in an educational function. Society is conscious of the rights of its members. In a democracy, at least, they are entitled to consideration in matters of religious preference. Society, therefore, has determined not to utilize its free educational institution to oppress or annoy the consciences of its constituents.

When one reflects calmly and clearly, it becomes apparent, however, that this safeguarding of religious freedom does not require that the school shall be irreligious. If the school is irreligious, it is because the members of society do not realize that there is still a great area of religion beyond (and let us add, above) the realm of interpretation.

The function of religion in deepening reverence and motivating conduct is vastly more significant to society than all the creeds, and more vital to the worshiper. Recognizing this distinction more or less clearly, sincere

groups of citizens are constantly seeking readjustments which will conserve all that is possible of religious influence in the schools and provide beyond their walls for more adequate religious training.

FOUR TYPES OF ADJUSTMENT

Efforts during the past quarter century toward this adjustment have found expression in four main forms: *First*, character training within the public schools; *second*, religious materials of a nonsectarian nature within the public schools; *third*, religious study outside the schools with school credit granted; *fourth*, dismissal of pupils on public-school time for religious education.

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CHAPTER IV

CHARACTER TRAINING IN THE PUBLIC SCHOOLS

THE first of the methods by which the public schools have attempted to contribute toward religious living is that of character training. This movement makes no pretense at being religious in the strict sense of the word or at offering a substitute for religion. It does, however, seek to meet in part the urgent need for higher ethical ideals which are essential to religious character, and thus to make a genuine contribution toward this objective.

THE MOVEMENT TAKES FORM

The movement in a form sufficiently organic to deserve such a designation may be dated from 1903. The organization of the Religious Education Association that year marked in a conspicuous way the beginning of a systematic call for greater religious emphasis in education and a greater educational emphasis in religion.

Mrs. Cabot¹ selects 1905 on the basis of definite programs of health education and vocational training with distinct ethical emphasis. These were followed by efforts of many other types all having to do with social advancement and moral habits and ideals.

The California prize essays of 1906² offered further

evidence that the opening of the present century marked the beginning of a distinct movement toward emphasis on the ethical aims of education.

Interest in character education in the schools has been gaining momentum rapidly in the past decade. Historical surveys of the character educational movement have appeared in periodical articles at various intervals.³ The use of the formal designation "Character education movement"⁴ fifteen years ago indicates a widespread tendency by that time. The space given to character in the proceedings of the National Education Association reflects in some degree its growing hold on the educational world. Further indications of this tendency are evidenced in the subcommittee report on Moral Values in Secondary Education in 1917,⁵ the committee report on Character Education in 1926,⁶ the fourth year book of the Department of Superintendence, the sixth year book of the Department of Elementary Principals, and the National Education Association research bulletin Volume vii, No. 2.⁷

The same tendency is indicated also in state and sectional association programs, and recently it is seen even more conspicuously in the activities of city and State school associations in planning outlines for the guidance of teachers in the work of character training. A growing literature dealing directly with the problem of character education, as may be seen from the appended bibliography, attests the interest of school men.

The Character Education Institute, with headquarters at Washington, D. C., under the direction of Milton Fairchild, has carried on very extensive studies and awakened widespread interest in the movement. Under these auspices two nation-wide contests were conducted, one for a code of morals appropriate for school pupils, the other for a practical plan of character education in the public schools. In the former the Hutchins code received the award. It has been widely reprinted and extensively used in schoolrooms and clubs. In the latter the award was made to the Iowa committee, which fact has led to its designation as the Iowa Plan of Character Education. This Plan has been widely discussed and distributed, and has exerted a considerable part in the awakening of interest in character training. In addition to these prize contests studies have been conducted leading to the formulation of many plans for stimulating and organizing such training. The Five Point Plan has received attention as the most promising type of organization in the elementary school. Personality analysis scales have been constructed for use in high schools. The Institute publishes no materials for sale, but devotes its entire energies to a program of research and education of the teaching profession. Its activities are a further indication of the growing interest in character education.

The establishment of courses in methods of pupil adjustment and social guidance in Teachers Colleges

and Schools of Education again reflects the increasing demand for such emphasis.

CITIES UNDERTAKE CHARACTER TRAINING

Several cities have organized courses of training or outlined suggestions to teachers for direct character education. The Lyndale school, *Minneapolis*, has recently won public attention by entirely omitting the ordinary school subjects from the report card.⁸ Reports are based wholly upon citizenship attainments. While the list of qualities is based upon a psychological approach which is now challenged in some quarters,⁹ the aim is distinctly that of morality and good citizenship, and the emphasis is altogether on conduct. The ten qualities graded were carefully selected under Mrs. Boysen's supervision and their meaning has been analyzed into a considerable number of concrete applications. The report card includes the following traits: reliability, obedience, industry, self-control, social attitudes, judgments, punctuality, initiative, personal habits, thrift. Under the new plan pupils are reported to have responded splendidly to the ideals presented and also to have "advanced in scholarship beyond anything they had ever done."

New York City has published two bulletins, one on Moral Education, first adopted in 1903 and later revised. The second, published in 1921, entitled Manners and Conduct of Life, is an elaboration of one of the paragraphs in the original bulletin.

The earlier syllabus deals chiefly with the qualities of morality. Emphasis is placed upon ten points: (1) the personality of the teacher is at the root of all moral education; (2) reverence is vital to morality; (3) self-respect is developed by appropriate recognition of a child's best efforts; (4) character demands acting upon principle; (5) school spirit is a vital force in character building; (6) social living should be cultivated through group work; (7) the seat of moral authority is within; self-control is essential; (8) school studies have moral value; (9) deeds of heroism inspire idealism; (10) ideals should be applied to practical social situations.

The later syllabus is addressed to the practical situations in which morality should be applied. Occasions and forms of courtesy are suggested, school conduct is analyzed, and applications are made to playground, assemblies, and classroom, as well as to the ethics of the street, entertainments, the shop, and the business world in general.

Los Angeles published in 1923 a bulletin on Character and Conduct designed as a course of study for high schools. In connection with Dr. Franklin Bobbitt's direction of general curriculum revision this separate bulletin was developed. A dozen basic assumptions are tabulated first. These emphasize the need of definite goals; the value of indirect appeal; the importance of enlarged sympathies; the moral content in all subject matter; the motivating power of a merit system; and the

fact that character is an integral part of all life. The eleven objectives, essentially as proposed in the Iowa Plan of character education, are accepted. These eleven objectives are applied to various school activities such as attendance, library, clubs, and the entire list of school subjects. Self-measurement scales are suggested for both elementary and secondary pupils. Several concrete illustrations of each objective are proposed as related to home, school and public.

Buffalo, New York, appointed a committee in 1923 whose work was revised in 1927 and published as a bulletin entitled *Character Building*. The code published by Collier's Weekly and the code prepared by W. J. Hutchins are suggested as objectives, in addition to the five aims which were set up by the National Education Association through its Committee on Character Education.¹⁰

1. To develop socially valuable purposes leading in youth or early maturity to the development of life purposes.
2. To develop enthusiasm for the realization of these purposes; and coupled with this enthusiasm, intelligent use of time and energy.
3. To develop the moral judgment—the ability to know what is right in any given situation.
4. To develop the moral imagination—the ability to picture vividly the good or evil consequences to self and to others of any type of behavior.
5. To develop all socially valuable natural capacities

of the individual, and to direct the resultant abilities toward successfully fulfilling all one's moral obligations.

Emphasis is given to two fundamental principles: first, knowledge as to what constitutes right as essential; second, knowledge alone does not insure right conduct. The personality of the teacher is emphasized as a primary agency in character building. The value of student participation in government is stressed, and a wide variety of organized clubs is encouraged.

The suggestions to teachers are organized for the primary grades month by month with emphasis upon certain ideal traits each month. A wide range of literary selections is offered as well as a large variety of activities. While there is a considerable atmosphere of adult exhortation the material is on the whole excellently adapted to the interests and capacities of pupils.

Norfolk, Virginia, published in 1928 a very elaborate bulletin on character education, providing for each of the elementary grades. Two carefully organized chapters indicate the influences affecting character development, including a wholesome emphasis upon mental hygiene, and the fact that character education is an integral part of the total school program. The various grade plans are marked by a large amount of habit training and expressional activities. Ample provision is made for correlation with school subjects through geography in friendship projects dealing with children of other lands, through nature study, and through many literary references.

Considerable use is made of art, largely in the form of school posters. More than a score of photographic reproductions of such pupil activities add vividness to the printed descriptions. The emphasis of the course is conspicuously upon pupil projects which appear to have a high character value. Twenty pages of story titles classified under eighteen traits which they encourage brings the syllabus to a total of more than two hundred pages.

The *Oakland*, California, school system has issued three extensive bulletins on character education adapted respectively to the elementary, junior high and senior high schools. These outlines are rich in practical materials and remarkably high in their idealization of conduct. The bulletin for the elementary schools is a record of actual achievements. The plans reported might well serve as suggestions for other schools. Among the types of activities are such clubs as the following: Audubon, Eagles, Junior Camp, Knights and Ladies of To-day. Original dramatization, community and school activities were widely undertaken. Several forest plays were produced in which the spirit of the trees and their animal children found expression. Health and helpfulness, sportsmanship and perseverance also took dramatic form. Projects of making dolls and toys to give away were reported. Many citizenship projects were undertaken in which the meaning of law and obedience was revealed more vividly. Participation in government is reported

widely successful. Honor Societies have proved exceedingly stimulating.

In the junior high school the chief methods reported were social recreation, organized clubs, and dramatic expression. The honor roll and a point system of character rating proved successful as incentives to higher ideals. In the senior high school class activities, including especially dramatic and literary expression, offer the largest field. Here also a rating sheet is provided based upon personal, intellectual, emotional, and social qualities and working habits. The unique feature of the Oakland bulletins on character is the emphasis upon pupil activity rather than upon abstract virtues.

Cleveland, Ohio, has emphasized character training as a part of the regular curriculum. No co-operation is given to religious education as such. The use of school buildings is not permitted for religious purposes. The annual report of the superintendent of schools in 1926, under the title, *Health—Character Fundamentals*, is composed largely of accounts of methods of character education employed in the schools of that city. Dramatization, project method, student participation, clubs, journalism, and honor courts are typical plans utilized for citizenship training. A courtesy bulletin was prepared and published at the junior high school. The personal influence of teachers is largely reflected in the report of character activities.

The *Boston* public schools have published a course in

citizenship through character development for grades one to eight. This outline contains a thoughtful analysis of citizenship, a definition of character and several pages of analysis of an ideal citizen. Eleven virtues are named as objectives: self-preservation through observance of the laws of health; self-control; self-reliance; truthfulness and reliability; justice as shown in clean, fair play; faithfulness to duty; doing one's work to the best of one's ability; working harmoniously with others; kindness toward all; obedience to duly constituted authority; loyalty to home, to school, to country, and to faith.

The directions to teachers call for daily discussion, opportunity for practice of each virtue and the relating of school subjects to virtues. It is pointed out that definite planning in advance by the teacher is necessary, that teachers should become specialists in story-telling, that the training is not to be an additional item but an inner development through all the child's experiences. Abundant practice is repeatedly emphasized.

Fifteen minutes at the opening of each day's work is definitely assigned for character training. Pupil organization is recommended; the Hutchins code of morals is set up as a standard. Each of the eleven laws is to be developed in each school grade. A specimen outline for grade six occupies sixty pages. A large, well-selected list of stories and quotations is provided for each topic. Frequent suggestions are made regarding activities appropriate to the ideals sought. Under the law of duty

in grade six several suggestions are made: to prepare a picture display illustrative of performance of duty; illustrations from history, current happenings, etc.; prepare a drama, written by pupils; dramatize incidents in the lives of great men; present a pageant illustrating duty, activities in the home or school; work out a suitable scheme for rewarding distinguished performance of duty by pupils; compile a "golden deeds book"—a record of unusual examples of duty well performed in school, in the neighborhood, in the world at large.

Forty-eight selections are listed to illustrate duty; typical of these are Hemans, "The Pilgrim Fathers"; Joaquin Miller, "Columbus Westward"; Tennyson, "The Charge of the Light Brigade"; Hawthorne, "The Great Stone Face"; Parkman, "The Prophet-Engineer George W. Goethals." In this syllabus it is evident that the chief dependence is placed upon literature—and the teacher.

Birmingham, Alabama, has developed a plan of emphasizing some one special objective each year, suggested in a slogan and supported by the entire community. The six annual slogans have stressed health, sportsmanship, work, love of beauty, thrift, and courtesy. Ten pages of the elementary course of study are devoted to topical lists, grade by grade.

Detroit in 1925 began a systematic study of plans for character education, comparing the five-point plan developed by Milton Fairchild with a plan worked out by

local teachers. The unusual feature of the Detroit study lay in the effort to measure the effectiveness of various methods. The Hutchins code served as the basis of the program.

The outlines and plans in these cities are representative of developments under way in various other city school systems.

STATE DEPARTMENTS OFFER PLANS

In addition to the courses of training for character outlined by various American cities a few States have undertaken to offer systematic suggestions looking toward the same end.

Utah issues a bulletin entitled *Character Education*, as a supplement to the course of study for use in elementary and high schools. A brief introduction indicates some of the characteristics of childhood and adolescence and describes the type of school favorable to character development. Freedom, self-expression, and happiness are the key words in this description. The first three grades are discussed separately from grades four to six, the high school receiving treatment in another section. The objectives set up for primary grades are health, skills, appreciation of beauty, joyousness, courtesy, respect for property, co-operation, and obedience.

Concrete applications of these qualities are made in terms of commonplace school situations. Preparing sto-

ries, learning parts for dramatization, waiting patiently in line, taking little knocks good-naturedly, are typical of the form in which the objectives are described. In the second grade the particular habits to be added include saying, "I beg your pardon," walking instead of running through the halls, hanging up wraps at home and school, and protecting school property.

Stories of heroic action are suggested as wholesome influences for grade three. Special attention is given to habits of courtesy in public buildings, in churches, and toward elderly people. Keeping the highways safe by not playing in the street, by watching for automobiles while crossing the street, and by never stealing rides, give further hints as to the concrete nature of the suggestions.

Twelve objectives are offered for the intermediate grades: honesty, reliability, trustworthiness, personal responsibility, obedience, gratitude, health and physical fitness, thrift and economy, courtesy, consideration for the rights of others; courage and fair play; self-control, clean living, good workmanship, mental alertness, joy and appreciation. For the development of each trait several specific acts and habits are suggested.

The high-school program involves primarily student activities including participation in government, the assembly, school parties, school paper, dramatics, debating, music, and athletics. Literature, history, and civics are analyzed to show the opportunities for character

training, and a definitely organized course in ethics in high school is recommended. Foreign languages, geography, science, industrial education and art are similarly treated.

While the suggestions are concrete they are merely typical, not exhaustive. Each teacher is left largely to devise ways and means of realizing the goals undertaken.

Nebraska has recently developed an outline for Character education more thoroughgoing than any of the other State programs. The course was prepared by Professor F. M. Gregg, of Nebraska Wesleyan University. The first eighty-five pages are devoted to the principles of character education. An outline of psychology basic to character training is provided. Several tables and charts are included listing traits of childhood at various stages of development, normal interests and emotions, elements and relationships in personality and several personality rating sheets for different ages.

Part two offers practical applications of the preceding principles. Through more than one hundred pages these concrete applications are listed, trait by trait, divided into four age groups. Hutchins' code of morals is quoted as a basis for the elementary grades, Squire's code for the high school. The five-point plan proposed by the Character Education Institution of Washington, D. C., providing for the organization of Uncle Sam's Boys and Girls is outlined in detail for the intermediate grades,

For the junior high school several projects are quoted from the Iowa Plan of character education. Appendices give material on the American flag and the constitution. A well-selected bibliography is included.

Michigan issues a bulletin on training for citizenship, for grades three to eight. Four habits are analyzed for use in the grades—health, work, social and thrift habits. Provision is made for a discussion of many topics. Appropriate facts are added about the flag, the government, and the constitution. Brief, but well-selected lists of stories and poems are supplied for each grade and trait. Means of stimulating self-expression are left largely to the resourcefulness of the teacher. The Hutchins code is presented as a standard. Preparation of a separate bulletin for use of the small high school has been announced.

South Dakota has developed a unique program of character training, known as the "Young Citizens' League." This league was organized in the first place for the rural schools but has gained so much favor that it has spread to the town and city schools. So effective has been the work of this league that a recent legislature appropriated \$10,000 for its conduct during a two-year program.

In *Ohio* the home-room plan is gaining ground especially in junior high schools. The home-room period is used in part for moral instruction.

Oregon issues a list of stories selected with a view to their character value. A bulletin of guidance for the

teacher has also been authorized. Moral instruction is required by law in the elementary grades of *Wisconsin*. No definite courses are prepared by the state department.

The *Iowa* course of study, prepared during the Great War and strongly reflecting war conditions, provides suggestions to teachers for moral education of a distinctly civic nature. General methods and means of correlation of subject matter are suggested. One type of lessons was outlined on the topic, "The Conservation of Sugar." The elementary course as published in 1928 has been materially revised and improved.

Connecticut has established in its Department of Education a bureau of character education research. This bureau is making a study of facilities and practices in the field of character training on the basis of which an outline of suggestions will be published for use in the schools of the state.

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- ⁵ *United States Bureau of Education Bulletin*, 1917, No. 51.
- ⁶ *United States Bureau of Education Bulletin*, 1926, No. 7.

⁷ *National Education Association Research Bulletin*, Vol. vii, No. 2, pp. 75 to 82.

⁸ See *Sixth Yearbook, Department of Elementary Principles*, pp. 303-11; also *Character Education Supplement*, Compton's Encyclopedia.

⁹ See, for example, Watson: "Virtue or Virtues," School and Society, September 3, 1927.

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See also bibliography at end of Chapter V.

CHAPTER V

UTILIZING SCHOOL EXPERIENCES

THE State and city outlines described in Chapter IV clearly indicate a recognition of the ethical values latent in various aspects of the school. Of these the most apparent and the first to be widely utilized was the regular school curriculum. Constant reference is made to plans for securing the maximum character values from the subject matter of the school courses. It must be kept in mind, of course, that the cities which published such character programs constitute a very small per cent of the great total of those which, without the printed programs, consciously utilize their subject matter for training in ideals. One need but to scan the educational periodicals for the past fifteen years to see the extent of such effort.

ETHICAL SITUATIONS FOUND IN THE CURRICULUM

It is only natural that the formal curriculum should have been the first element seized upon for character training. Here lay the most apparent opportunities. To those who became concerned over the problem of character training it was evident that every field of study contained much valuable material. It has happened, therefore, that in recent years the subject matter

that has ethical value has been increasingly utilized and new materials have been brought into the courses to replace the less ethically valuable. The majority of books and many of the articles¹ offering guidance on the problem of character education stress this method and possibility.

Sharp,² writing in 1917, dealt especially with the possibilities of literature and history. Sneath and Hodges³ outlined a program of literature for the cultivation of specific traits, classified by school grades. Engleman⁴ in 1918 devoted ten out of twenty-one chapters to materials appropriately taught in regular classes. Literature, history, science, art, music, manual training, and vocations were each shown to have direct value in character building when intelligently utilized. Neumann⁵ in 1923 devoted his longest chapter to the latent values of the established school subjects in addition to specific chapters on science, history, and civics.

The State and city outlines have given large attention to the possibilities of using the established curriculum as a major part of their program for moral training.

Literature has served as the chief means, as indicated by periodical articles and by character-training syllabi. The Oregon course deals wholly with the use of stories. Utah, Nebraska, and Michigan make careful selection of stories. The Norfolk outline includes twenty pages of titles classified under eighteen traits. Boston and Detroit also provide extensive lists.

Literature is emphasized as a means of providing vicarious experiences revealing to the imagination the effects of typical choices and actions. Through this channel life is thrillingly lived out before its actual emergencies are met, the suffering of wrongdoing is felt through the experiences of others, the joys of noble choices bring their thrill through the high emotions of others. One is not obliged to steal in order to learn the pain of being a thief, nor to kill in order to cringe under the withering memory of murder. And one can learn the joy of service through the elation which comes in the picture of another's exaltation and realize the beauty of love through the emotions discovered in another.

Because of this power of awakening the imagination and the emotions literature is used to set up specific life ideals. Based on the growing interest in this definite use of stories, the University of Iowa has provided a carefully tabulated and topically indexed evaluation of fairy tales, myths, and legends, indicating their special adaptability in character education.⁶

Much of the present-day English teacher's emphasis is being placed also upon the value of training tastes for good literature in the interest of preparation for the worthy use of leisure.

Composition is being transformed from routine drill to a thrilling means of self-expression. Actual communication, the writing of stories and of poetry offer most satisfying opportunities for such self activity. The poetry of

high-school pupils collected by Hughes Mearns under the title "Creative Youth" reveals both the possibilities of adolescent imaginations and a wholesome trend in the school program.

Science is not only recognized as a theoretical means of training children in the love of truth; it is increasingly being organized to accomplish that purpose. Admiration and awe in the presence of nature are also being encouraged all the way from the nature study course of the kindergarten up through the formal courses of the senior high school. In his prize essay in 1915⁷ Rugh suggests that the truly religious teacher will help the learner to "think God's thought after him." In the junior high school there is first introduced a realization of the immanent and pervasive forces of the universe—gravity, light, electricity, life, evolution, birth, growth, death. In the high-school curriculum the study and measurement of the great forces of nature offer lessons in the sense of proportion and value.

There is moral value in the study of science in the very fact that youth throws himself into this study with such genuine enthusiasm. The recognition of the moral values of science is still, however, a matter largely of the individual teacher's insight rather than the suggestion of published outlines for character training.

The *social sciences* have been revolutionized within the past twenty years. Indeed, they have had several revolutions, if one may judge by the findings of the National

Education Association and the various social science organizations.⁸ That the emphasis has been thoroughly shifted from formal knowledge to dynamic functioning in the life of the child will hardly be challenged by one acquainted with recent movements. The introduction of economics and sociology and the organizing of civics on a project basis reveal a primary interest in the citizenship outcomes of the study. History is no longer "learned" in up-to-date schools; it is studied. The course of study in history and social science for the junior and senior high schools of Pennsylvania,⁹ published in 1927, reveals almost unbelievable progress since the opening of the century. Two hundred and fifty pages of outlines, suggestions, and references make every item of the six-year course vital and stimulating, showing how man's achievements of the past and his present efforts to attain an ordered society are related to the immediate choices and ideals of awakening youth. The suggestion of fifteen possible organizations in the eighth grade, including library, press, nature, and musical clubs, school orchestras, and self-government associations; the analysis of leisure and recreation, the proposal of a dozen ways by which the pupil may help to solve problems of transportation and the encouragement to co-operate in Red Cross, civic league and other uplift agencies serve to indicate the civic purpose of the modern course in social science.

The following quotation from the twelfth-year course again shows the dynamic nature of the plan:

"Young people face problems, not sciences. The order of interest and appreciation is always from the effect that is near and known and felt to the cause that is remote and unknown and not felt, and then to the remedy. Hence the order of study and investigation is naturally from the problems and conditions that interest to the sciences that explain."

When a high-school senior, as a result of the study of his immediate civic problems, develops as a part of his active vocabulary such phrases as the geographic basis of society, social heredity, social control, social adjustment, self-directed social progress, unearned increment, and social surplus, he has at least an intellectual basis for a better citizenship than was afforded by the public secondary school a generation ago.

EXTRA-CURRICULAR ACTIVITIES GAIN

More striking than the use of the formal curriculum as a means of character training has been the rapid development of extra-curricular activities. The whole atmosphere of the school has been modified by making normal spontaneous activities a vital part of the day's learning and a field for its practical application. "You cannot learn to swim by correspondence in a desert," said Dewey. The modern school is substituting an environment of democracy for the old formal autocracy as a medium for the attainment of democratic qualities. Not only is an appropriate "swimming tank" provided in

the form of an activity program, but it is made as attractive as such an institution ought to be, and the instruction is given, not in the galleries, but in the water.

The greatest weakness of this new movement for self-expression as a means of learning good citizenship lies in the assumption that the self-expression *is* education. Until it is clearly recognized that activities are no more educative than books, that each is but an agency which *may* be utilized, but which must, for the best results, be *directed* by a teacher with genuine insight, there will be considerable chaos; but as fast as this lesson is learned, as fast as the new agencies are used for education, not merely permitted for enjoyment, a potent means of character training will become available.¹⁰

Under the new spirit athletics are not mere fun; they are still fun, but they are fun plus mental health as well as physical, and plus cultivated sportsmanship as well as accidental.

Student government is not merely turning over some police duties or even some privileges to incapable youth; it is a process of co-operation in the mastery of the fine art of self-control and of social self-direction.¹¹

Drama and debate are still burdened with the weight of old traditions, but in many places these are being consciously directed in the interest of self-discovery and idealism. Here and there cheap plays are giving place to worthy reflections of the sterner drama of life; and the long play calculated primarily to assure gate receipts

is yielding to the short play with its many educational advantages.¹²

A lessening of the emphasis upon decisions in debate is shifting attention to the value of organized thinking. The divided team plan in which each debater argues according to his sincere convictions is diminishing the demand for clever sophistry. In much school journalism also there is coming to be a sincere sense of responsibility for the influence of public sentiment and a recognition of the courtesies appropriate to a refined press.

In so many schools the social life is being supervised by wise and sympathetic counselors that even here one may not be too pessimistic. At least the standards have not deteriorated within the school as they have on the outside; and much thoroughly valuable work is being done in the cultivation of refinement, thoughtfulness, harmony, and idealism through school guidance of social life.¹³

UPLIFT CLUBS

The Boy Scout movement has attained such worldwide fame and admiration that its value as a civic and moral agency is no longer questioned. The spontaneous, wholesome self-expression which it stimulates provides the ideal atmosphere for the cultivation of social traits. Its noble oath keeps high ideals constantly in the mind of its members. Its daily test of faithfulness in the "good turn" keeps it continually practical. While many troops are organized in connection with churches, the public

school has encouraged the movement and in many ways is constantly co-operating. Schoolmen are frequently found as Scout leaders, and Scout service is commonly called for and rendered in connection with school life.¹⁴ The latest annual report lists over twenty-six thousand troops with a total membership of six hundred thousand in the United States.

The Camp Fire Girls are equally well known, and their program is as sound pedagogically and as attractive in its appeal. The Indian symbolism in costume, beads, outdoor activities, and ritual provide an impressive atmosphere exceedingly wholesome and profound in its influence for the early adolescent. Home duties, stimulated by homely song and motivated by solemn symbol, have permanent character values as well as immediate domestic acceptability.

The Girl Scouts, more recent in organization, are also winning a place in the program of character building for early adolescent girls. These national girls' organizations are heartily encouraged by school officials and commonly permitted a place in the activity program of the school.

DISCIPLINE BECOMES CONSTRUCTIVE

Less dramatic in its form but possibly more significant for character building than any other change in our educational program is the shift of discipline from authoritative use as a means of suppression to democratic use as a

means of cultivating self-control. The transition has been under way a long time, as is shown by Harris;¹⁵ but the present century has for the first time seen a general tendency to study the ultimate rather than the immediate effects of conduct control. The penetrating insight of Charles E. Rugh as revealed in the California prize essay of 1907,¹⁶ and also in the National Education Association prize essay of 1915,¹⁷ did much to set up as a test of effective discipline the restoration of unity in the group (the teacher being a part of the group), the cultivation of good will toward the group, and the building up of intelligent judgment and moral thoughtfulness.

Another development in constructive discipline is the shift from academic to citizenship grading. How far may the grading system be responsible for cheating and bluffing as fixed traits of character? How great might be the change in habits of citizenship outside the school and in later life if the chief business of the school, as indicated by its report to parents, were to train for worthy living?

Mrs. Boysen's experiment at Lyndale School, Minneapolis, already mentioned,¹⁸ has shown convincingly that just such a shift of emphasis does react most satisfactorily on the personality of pupils, producing at the same time a gain, not a loss, in scholarship. Parents reported that children were asking if they were reliable at home, were playing harmoniously because their social attitude must be right, were asking for vegetables and going to bed at

eight because it showed good judgment. Children in their essays tell of the help the system has been to them in developing judgment, social qualities, and sincerity.

If the schools genuinely hold ethical character as the supreme goal of education, a radical change in the emphasis of the grading system may prove to be a most fruitful "work of repentance."

ETHICAL INSTRUCTION IS REVIVED

To some degree in the courses of study, but more extensively in periodical comments, a revival of direct ethical instruction is evident. In the report on character education¹⁹ the committee of the National Education Association state that courses in ethics in the senior high school have been in successful operation for more than a decade. Seventeen outlines for such courses are listed; some of these relate to problems of the individual moral life, others chiefly to problems of social ethics.

The tendency of more than a generation to avoid all direct instruction in ethics on the ground that "character is caught, not taught" is giving way to a belief that experiences must be interpreted to the judgment of the child. Several codes of morals have been recently developed, among which the prize code by W. J. Hutchins is most frequently mentioned and widely used. Quite general reference is also made to the high-school code by Squires and to the code compiled by Collier's Weekly.

The necessity of returning to direct interpretation and instruction in the field of conduct has been chiefly emphasized by Henry Neumann in the report of the Committee on the Reorganization of Secondary Education²⁰ and in his *Education for Moral Growth*.²¹

Periodical literature is increasingly emphasizing the place of direct ethical instruction. Typical of this tendency may be noted the following articles: Bennion, "Ethics as a School Study"²²; Chubb, "Direct Moral Instruction"²³; Greenwood, "Systematic Moral Training"²⁴; Norton, "Direct Training"²⁵; Sensening, "Codes"²⁶; Tuttle, "Shall Moral Teaching be Camouflaged?"²⁷; Slavens and Brogan, "Moral Judgment of High School Students."²⁸

Committee reports on character education have been made periodically to the National Education Association beginning with 1911.²⁹

THE N. E. A. STUDIES THE MOVEMENT

As an outgrowth of a report made by one of its committees to the National Education Association in 1911 a commission on the reorganization of secondary education was appointed. Through a considerable period of years this commission conducted studies and organized its findings. Through sixteen subcommittees special reports were issued from time to time. The first of these special reports was issued in 1915 and published by the United States Bureau of Education.³⁰ The emphasis in

this report was distinctly ethical. With regard to method a functional approach was proposed in place of the old formal program of memorizing. In 1918 the ninth special report was published summarizing the cardinal principles upon which a modern program of secondary education must be founded. The general aims and seven specific objectives set forth in this report have become familiar to the entire educational world. The fine ethical emphasis of the report is evident in the first of the statements of aim:

“The purpose of democracy is so to organize society that each member may develop his personality primarily through activities designed for the well-being of his fellow members and of society as a whole. . . .

“Consequently education in a democracy both within and without the school should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends.”³¹

The final objective presented as the climax of the seven is ethical character: “In a democratic society ethical character becomes paramount among the objectives of the secondary school.”

Prior to this report a special report had been submitted under the title, “Moral Values in Secondary Education.”³² In 1926, after several years’ work, a ‘special committee of the National Education Association pre-

sented the last of a series of annual reports published by the United States Bureau of Education, as Bulletin No. 7 for 1926, under the title of "Character Education." Eight studies were included in this bulletin dealing with the basic psychology, methods and materials, tests of success, and professional preparation of teachers. A comprehensive bibliography was included in the report. The department of superintendence of the National Education Association devoted seventy pages in its *Fourth Year Book* to a thorough study of the same problem. The research department of the National Education Association has more recently issued a bulletin containing a carefully condensed summary of principles of character education with a considerable list of references dealing primarily with practical illustrations of present-day movements, in addition to a carefully selected book list.³³ This report indicates that there are hundreds of school systems in the United States with committees at work on programs of character education. "Thousands of principals and teachers are attempting to meet the demand for more training which shall improve the morals of pupils and shall render pupils more competent to discharge their social obligations."³⁴

Such facts as these make it perfectly clear that the public school is seriously facing the task of character education. That this program is intimately related to the growing demand for religious training can scarcely be doubted. To what degree it will prove an asset re-

mains for the future to determine. That it has a high religious value is asserted by many leaders both within and without the field of secondary education.³⁵

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³ *Moral Training in School and Home*.

⁴ *Moral Education in School and Home*.

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¹² "Two Plays are Better Than One," *English Journal*, April, 1923.

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²¹ Henry Neumann, *Education for Moral Growth*, Chap. XII.

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²⁴ *Journal of Education*, 71: 740.

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³¹ *Cardinal Principles of Secondary Education*, United States Bureau of Education Bulletin, 1918, No. 35, p. 9.

³² *United States Bureau of Education Bulletin*, 1917, No. 51.

³³ *Research Bulletin*, Vol. vii, No. 2, March, 1929.

³⁴ *Ibid.*, p. 75, quoting from Judd, in Introduction, *Charters: Teaching of Ideals*, p. 11.

³⁵ See especially Charles Rugh, *The Essential Place of Religion in Education*, National Education Association Monograph, 1915, p. 27, and *passim*.

CHAPTER VI

THE LIMITATIONS OF CHARACTER EDUCATION

THE program of character education as described above is but one of the four types of adjustment represented in the present movement toward idealism in education. Cheering as it is to witness this development in the program of secular education, such a development (considered either actually or ideally) is but a partial and inadequate solution of the total problem of preserving an ethical civilization.

MORALITY ALONE INADEQUATE

Moral habits are not identical with religious living. This position is asserted by the churches and acknowledged by educators. In 1921 the National Council of Education unanimously adopted a resolution to the effect that—

“It is the duty of all churches, irrespective of differences or of creed, to unite in an effort to make religious education more universal and efficient, to emphasize democratic elements in religious instruction, and to correlate religious instruction with all elements in public-school education helpful to religion; it is the duty of the public-school authorities to emphasize all nonreligious elements in instruction which tend to make religious education

more intelligent and efficient, and to organize some systematic form of moral instruction in every public school; and it is the duty of churches and public schools alike to make an earnest effort to insure a more general reverence for divinity and respect for all things religious, including respect for churches other than one's own, and for everything connected with their forms of worship.”.

In June, 1922, the International Sunday School Council of Religious Education adopted resolutions asserting that—

“No program of moral instruction possible for the public schools is in itself an adequate means of moral training; but the moral habits, backed by the practice and the nonreligious motives contributed by the public school may serve as a basis for more spiritual and religiously motivated moral instruction given in church schools.”

In reviewing the present tendencies, W. C. Bower wrote in 1927, “There is a deep conviction that public education without religion is inadequate for personal or social living.”¹

That this analysis is sound is evidenced by expressions of individuals and religious groups representing the widest range of religious thinking. “Our highly developed public-school system lacks the assistance of definite religious instruction in the development of character.” “There can be no complete living if religion be left out of life.” “An education that quickens the intelligence and enriches the mind, but fails to develop the will and

direct it to the practice of virtue may produce scholars, but it cannot produce good men." "Secular education should regard itself as a dead and worthless thing until vitalized by the same ideals and tempered by the same spirit of reverence that are the moving springs of religious education."²

In its very nature a program of character education excluding all reference to religion is limited in its effectiveness. As the nature of conduct comes to be better understood the subtle character of motivation is more clearly seen. There are three principles based upon the nature of mental life which explain the inadequacy of a nonreligious program of character training.

SHORT-RANGE MOTIVATION

First, character training is based upon formation of habits. Attention is given to specific responses in specific situations. This method of *beginning* conduct training is thoroughly sound, whatever the motive or the goal; but life is not all a matter of habits. Habits are based upon connections in nerve pathways. Their effectiveness depends upon the repetition of similar situations; but the situations of life are not always similar. Emergencies arise; crises appear; habits do not then provide an appropriate way of acting.

In the presence of crises popular psychology is accustomed to emphasize the necessity of reflective thinking. One must use one's powers of reason. While this is true,

it is not the whole truth. Reflective thinking is the means by which one determines *how* to accomplish a given end. But reasoning does not attach a sense of value to an end. Not until the *value of the outcomes* of habit has been so thoroughly established that when the familiar method fails some other method will be devised for securing that *value*, has character training been made effective for life's most serious needs. Indeed, not until all these values have been unified and made harmonious is there any assurance of their permanence. This unifying of values is a religious process.

This principle might be expressed in another form by saying that character training as undertaken by the school looks toward present conduct or at least toward the visible future. This is the essence of what is spoken of as the practical nature of moral training in the public school. The limitation lies in the fact that it is not practical enough. It does not cover all practice. It does not provide for the practices in a distant future when wholly unexpected temptations appear. It may look to the future, but its limitation lies in the fact that it does not look far enough into the future. When a life has been so organized and unified that all future conduct is taken into account, that life *is* religious.

MERE KNOWLEDGE NOT DYNAMIC

In the second place, character education is limited in that large dependence is placed upon the value of knowl-

edge. The word commonly used until challenged by the recent insight of psychologists was "moral *instruction*." The protests made a generation ago against the weaknesses of current plans for character education were directed against the weaknesses of instruction. While a rapid change is taking place in provision for self-expression, even the most recent outlines still provide disproportionately for discussion and the acquisition of knowledge.

This fault is not limited to the public school; it is perhaps more flagrantly evident in the church. The fault lies not in an institution but in a method. Before ideal religious living can be secured there must be a shift from the present dependence upon knowledge as a motive for right conduct. The weaknesses of the church do not remove the limitations of the school. The Baconian phrase must be reversed. No longer do we believe that "knowledge is power." We now know that knowledge is powerless. It serves as guidance in attaining a goal; only the *worth* of the goal furnishes motive for action.

CURRENT MORALITY INADEQUATE

The third limitation is based upon current ideas of the nature of morality. The most powerful control in child training is the approval of his associates. The word "morality" gives a hint as to its nature as well as its origin. The "mores" were the fixed customs of the tribe. They may have grown up because they were of value to

the tribe or their beginnings may have been accidental. Once fixed they were carried on by imitation and enforced by the approval of the group. Thereafter little attention was paid to their value. No one paused to ask whence they had come or why they were retained. Morality consists largely of these established customs and has its force not in the value of the customs but in the fact that they are customs.

This does not imply that the accepted moral code is worthless. It does not even imply that there would be no harm in changing the customs that are of least value. What it does indicate is that the customs are followed somewhat blindly; that is, they are followed in terms of their *form* and not of their *value*. For example, the custom of turning to the right is not in principle moral. The northern European countries which follow the practice of turning to the left upon meeting have no claim to superiority for their practice, nor have we who turn to the right. The absence of intrinsic moral worth in a custom such as this does not, however, release one from its observance. Auto drivers occasionally turn to the left on meeting others. Whether due to moonshine, or loss of nerve control, or a break in the machinery, the result is equally disastrous. Collision and destruction, injury, and often death follow. The custom of turning to the right is merely an inherited tradition; but failure to observe that tradition is tragic in its consequences.

Without a consciousness of values in the outcome of

one's conduct and careful attention to that outcome, one's behavior has no assurance of maximum worth. Apart from a religious interpretation of life there is little to assure a consistent sense of ultimate values. No program of mere habit training can guarantee such a religious interpretation of conduct. With its inevitable intellectual emphasis and the limitations already so frequently described the public school can set up as its program of character education little more than a training in observance of the "mores." Religion must penetrate the values of these established customs and organize conduct around those human values instead of around the forms.

Because of these three limitations it must be frankly granted that character education is not essentially religious and is not adequate to furnish the permanent controls which an ethical society demands and which religion can furnish. As a matter of history the fact cannot be denied that a purely civic program of education has not yet succeeded in giving assurance of high ideals and consistent behavior in the face of all crises. The school at its best cannot adequately prepare for the stern temptations of a complex life at its worst.

GOOD HABITS HELP

Granting all these limitations of a secular program of character training, it is important that such values as it does have shall not be overlooked or underestimated.

The values as well as the limitations of the movement must be clearly seen and carefully analyzed if the necessary supplements and corrections are to be provided. Only when the nature as well as the fact of this inadequacy are clearly discerned can effective remedies be prescribed.

An imperfect appreciation of the value of character education may easily lead—has often led—to the attitude that the school is seeking a goal which is in conflict with the goal of the church. Clearer insight shows that the goal of the school is in the same, not in the opposite direction. Only the goal of the church is further in that direction. This is the first principle which demands recognition. The aim of public education is good citizenship, good behavior. The aim of religion also includes good behavior. Religion has other aims, but they are in harmony with and related to this one. The church can never safely lose sight of the fact that in the thought of the public the justification for more religious education and the criterion of successful religious education is moral conduct.

A second principle standing as a corollary to the identity of aims in right conduct is that religion is limited in its possibilities unless there is a broad foundation of socially desirable habits. Mere religious fervor does not at once adorn one with all the Christian graces. It may be that "his heart is in the right place," but his lack of moral insight and his blunders of judgment, and

often his narrow intolerance, limit the wholesome harmony of his life in a group. A broad foundation of good habits lends itself more readily to religious motivation than a background of impulsive selfishness.

Once more, the ideal program of the school is not without religious value. Wherever a religious person is in a schoolroom, there in a true sense, though in limited degree, is religious education. Without a religious phrase or reference a teacher may still create a distinctly religious atmosphere and inspire such emulation of her ideals as to integrate and spiritualize the lives of her pupils. No State law is able, fortunately, nor is any intended to remove the religious influence of wholesome personalities from the classroom, nor from the playground, nor the assembly, nor the club, nor the lunch room.

"No other single movement," says Rugh,³ "can further the progress of religious education so much as making teachers aware of the religious nature of a good school and of the religious possibilities of their work when it is well done. . . . A religious teacher, if he is to be more than a good example, must be fully conscious of the aims, means, and methods of assuring religious development. Teaching, to be religious, must reach the springs of life and conduct. The identification of wills is the supreme religious process."

Unfortunately, not every teacher appreciates this privilege of providing religious motivation in person; and the

technic of the school makes little place for it otherwise. One is therefore compelled reluctantly to return to the conclusion that with all its attainments the public school does not equip its pupils with ideals sufficiently unified nor dynamic to assure even that citizenship which makes democracy safe either for the pupils themselves or for the world.

RELIGION MUST SUPPLEMENT MORALITY

Religion faces the task of supplementing and spiritualizing the product of the school after that product has been made as ideal as possible by the devoted services of educators and teachers.

It should be frankly recognized that not all education which deals with religious information or uses a religious vocabulary, not all that styles itself religious education is at heart religious. And if it is not, it gives no assurance of developing religious personalities. In seeking the co-operation of the state the church will do well to search its own offerings with critical devotion, and make certain that it has a program which will lift the product of the school to genuinely higher ideals and nobler conduct.

One of the gravest dangers of our current discussion of the relation of church and school in religious education lies in the false assumption that the best that the school does cannot be religious, but that the poorest that the church does is religious. It is entirely possible that this

relationship may be quite reversed. "Not every one that saith Lord, Lord"—shall accomplish religious training. Rugh's service to the church would have been no less significant than that to the school had the prize essay just referred to been given wide distribution in religious circles as well as in educational.

"Religion is not something that can be made an object of study as is spelling or algebra or history. There could be a subject of instruction, and a worthy one, worked up concerning religion just as there has been such a subject worked up concerning the Civil War. But the school subject about the war is not the war."⁴

Studying about religion is not religion. It may or it may not be religious. One of the highest challenges to the church to-day and one of the most difficult to meet is the call to make every aspect of religious education dynamic in the life of the child. The new enthusiasm over religion as a way of salvation from our present moral chaos is certain to be followed by a reaction against religion unless its fruitage is abundantly manifest.

"There are strong indications," said a prominent educator recently, "that the churches themselves are pausing in their program of religious education to see what the schools are going to do." But the schools are not going to do enough, because they cannot.

"The public school can teach every desirable ideal of conduct that the church school can teach—and teach it much better except for this sole factor: the motivation

that comes from a sense of relationship to a divine being. This factor undoubtedly can be the most powerful influence in the growth of character. Can the church school make it so?"⁵

REFERENCES CITED

¹ Religious Education, 22: 390.

² Religious Education, 22: 405-406.

³ Rugh, C. E., et al., *The Essential Place of Religion in Education*, N. E. A., Monograph, 1915, pp. 16-21.

⁴ *Ibid.*, p. 12.

⁵ G. H. Betts, "Character Education as an Objective in the Public School," International Journal of Religious Education, November, 1928, p. 36.

CHAPTER VII

THE UNIQUE CONTRIBUTION OF RELIGION

THE assertion or the confession (according to one's viewpoint) that education without religion is inadequate is not sufficient to meet the need of the educator. Before the lack can be supplied one must know not only that religion can supply *something* that is lacking; he must know *what* religion adds. To be most effective he must know, insofar as he can know, *how* religion makes its unique addition.

This calls for a definition of religion. It will be more soundly psychological to describe religious living than to give a formal definition of religion as though it were an isolated thing. A prominent defender of the faith has said that it is dangerous to try to analyze religion; that the outcome is likely to be much the same as when one removes the peelings from an onion in order to find out what the onion really is—and has no onion left when the peelings are gone. There is probably some truth in this warning, yet there is also some value in discovering that, in either case, the object of study is made up of elements which *can* be separately studied. If one is to have abiding faith that religion makes a unique contribution to the building of character he must at least be free from confusions and misconceptions as to what religion is.

THREE ASPECTS OF RELIGION

Religion is commonly thought of as involving three elements (not that the fact is popularly noticed that there are three, but merely that the naming of any one of the three would suggest the idea of religion).

In the *first* place, religion is conceived as a set of beliefs. According to one's training one thinks of religion as involving certain beliefs about the church, its origin, authority, and function; or about the Bible, its authorship, inspiration, and inerrancy; or about God, his nature, his plans, his relation to man. It is very likely that the great majority of Christians assume that in order to be religious they must necessarily hold some belief about one or another of these topics.

Historically, high emphasis has been placed upon the correctness of one's beliefs. Orthodoxy has always been thought of in terms of intellectual conformity. Heresy has always been determined on the basis of intellectual creeds. Faith has stood as a central word in Christianity, and faith is commonly defined in intellectual terms. Comparatively few would be likely to think of religion apart from some statement of belief.

This would not exclude, however, a *second* element in the definition of religion, namely, conduct. When one meets a reference to "conduct becoming a Christian," he is unlikely to raise any mental protest. Christianity does involve certain forms of behavior. While there is common acceptance of belief as a fundamental element

of religion, and considerable concern over belief on the part of those responsible for religious institutions, it is probable that the general public judges religion primarily by the conduct of its representatives. Some may take for granted that beliefs and conduct are inseparably connected, but the basic criterion of religion will be right behavior.

Certain it is that those outside the church as well as many within it would, in the last analysis, set up as their test of religion its power to motivate a good life. This is the one and only concern of society as a whole in its co-operation through the school with agencies of religious education. The public wishes to secure ethical conduct.

A *third* element in religious experience is found in one's attitude toward life. G. M. Stratton has described religion as "man's whole bearing toward what seems to be best and greatest." Wordsworth described something of this sense of relationship in his lines written above Tintern Abbey.

" . . . and I have felt,
A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting sun,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

If one accepts all three of these elements, he will think of religion as (1) a set of beliefs accounting in a measure for the relation of God to man and defining the means by which his will is known; (2) a set of standards by which his conduct is to be guided and to be judged; and (3) a subtle attitude toward the total meaning of life, difficult to define, but if one has experienced it, impossible to escape or to doubt.

BELIEFS CHANGE

Such a definition, while conforming to the facts at any one moment, is likely to be misleading. The danger lies in the assumption that particular beliefs are final, that the essence of religion consists in holding just those beliefs; whereas the fact is that beliefs have changed and that quite divergent beliefs have been held even by groups retaining the same sectarian name through a period of years. Religion may involve beliefs, but the majority of beliefs held by any one person are not essential to religion—else there have been millions of misguided believers who were really not religious.

The second expression of this same danger lies in the assumption that conduct is forever fixed; that God has decreed certain behavior for all time, and that failure to conform to these decrees casts one outside the pale of religion. This, too, overlooks the fact, easily established by even a cursory study of history, that conduct was not always looked upon as a test of religion. The devel-

opment by which an ethical code came to be accepted on the part of the Hebrews as God's basis of judging their religious devotion can easily be traced.

As a matter of history, then, beliefs and codes of conduct have both been attached to the third phase of religious experience in times past. This fact is significant, for it points to the inner basis of religion as fundamental, leaving the external forms of expression more elastic.

At heart religion is a sense of relationship, an inner attitude, a feeling of satisfaction, a self-realization, a consciousness of inner unity. It is basically an expression of the affective life rather than the reflective. It is a set of values rather than a logical chain. Gratitude and praise are natural expressions of the religious experience. It develops a sense of reverence, it gives peace and joy and hope. Calmness and serenity, optimism and courage are its natural fruits. It is an experience to be felt subjectively, not a belief to be proved objectively. No experience carries with it a consciousness of more certain reality.

"That Light whose smile kindles the universe,
That beauty in which all things work and move,
. . . that sustaining love,
Which through the web of being, blindly wove,
.
Burns bright or dim, as each are mirrors of
The fire for which all thirst. . . ."¹

It is this subjective state, this suffusion of the whole being with a sense of reality and of worth, this high feel-

ing which unifies all life experiences, which constitutes the unique contribution of religion. And, unfortunately, it is just this that the school must ignore. With the mystic element of religion the public school has no preparation or authority to deal, even as with the intellectual element it has no right to deal. In a vague way society is gratified if the individual life can find peace and poise and serenity; but for the cultivation of these moods it assumes no responsibility. Yet in this subtle subjective aspect of religion lies a force that has intimate connection with conduct.

RELIGION MOTIVATES CONDUCT

Forms of conduct are attached to religion in varying concepts, depending upon the social experiences of the group. Temperance and fighting and evening prayers have been associated with Islam. They have come to be characteristic expressions of that religion. Strict Sabbath observance and the protection of one who had been a guest at a meal were distinctive phases of early Hebrew religion. Respect for the rights of property, for truth, for life, and certain forms of generosity have come to be associated with Christianity. These various ways of acting are thought of as "right" in their respective religions. By the great masses of their adherents their outcome is not studied; their value is not analyzed; they are imitated, approved, and taken for granted.

But when once they are subjected to analysis and

reason their effect is seen in the lives and in the happiness of others. This consciousness of value to other persons, when given central reference to the subjective experiences of religion, carries all the feelings of worth involved in that inner religious experience back into the deed which created the value. Thereafter this moral act carries a double motivation. The force of custom which gave sanction to the *form* of the act and made it right continues to demand it; while the *worth* of the act, interpreted with reference to an ultimate value, now also demands it as a sacred religious duty. The latter motive is infinitely more effective than the former.

Habits may be fixed by mere social approval; ultimate values are set up only by central reference to religious experience. So long as only the *form* is motivated no assurance of right conduct is given outside that particular form. But when the *value* becomes the motive, then means will be found in every emergency for realizing that value. This is the unique contribution of religion to conduct. As a motive it is powerful because it is of the essence of the feelings. It is the dynamic aspect of life. It is an effective motive because it applies wherever the value can be achieved and not merely where a fixed form is appropriate. It is comprehensive because it furnishes a motive for all the infinite activities by which the same value may be achieved. It is dependable because it represents the harmonious and unified values of life. It is permanent in that it yields the

highest quality of satisfaction known to human experience.

Beliefs are but attempts to explain religious experience; they are not the experience itself. In time order they are second. True, they have grown into a considerable mass in the Christian religion. True, also, they have come to be intimately identified with Christianity. This is because they have been so constantly and intimately associated with those moods of worship which awaken the affective life. Beliefs are emotionally a part of the mature person's religion. They are not, however, the dynamic source of motive for right conduct. They have been drawn into the same emotional associations as has good conduct until it has come to seem as though the beliefs were the force that sets up the conduct. Yet such an impression is dispelled by a genetic study of religious development.

Beliefs vary with tradition; they change with reflection; they are therefore occasions of conflict between those who have inherited one tradition and those who have inherited another—conflict also between those who have thought through their standards of conduct and those whose actions are based upon tradition. In the interest of effective motivation of ideal conduct it is well that religious beliefs are not permitted in the program of the public schools.

The unique contribution of religion is evidently not found in religious beliefs. It is, rather, found in the sub-

jective experiences of the worshiper and in the motivation of good conduct. Of the former the school will take little account; the latter is its chief concern. Habits it can set up, judgments it can instruct, but the integration of values it cannot accomplish. This is the unique task of religion.

Religious education must always depend on religious agencies. And so to religious agencies the schools are turning, offering to co-operate in every way possible; avoiding occasion of division which would defeat its own ends, but welcoming and opening the way for every method of co-operation by which the powerful forces of religious integration and motivation may give force and permanence to the habits and standards set up by the school.

AIMS OF RELIGIOUS EDUCATION

The task of religious education is thus rather definitely determined by the unique elements of religion and the limitations of purely secular moral training. Its aims and methods are fixed by its essential nature.

(1) It must provide, or make certain that some agency provides those habits which give social worth to immediate conduct. Habit is an absolute essential to religious character. When right habits are initiated and fixed by home or school, there is no need of duplicating them. But they may not be omitted.

(2) It must cultivate or make certain that some agency cultivates those judgments necessary for successful social

conduct. When habits do not provide a familiar form of right action, sound reasoning is necessary to show how to get right results. Unintelligent enthusiasm is not ethical. Foresight is an indispensable part of the good life. When intelligent foresight is trained by other agencies there is no need of duplicating the process; but it may not be omitted, nor dare it be shortsighted. It is not enough to see partial or slightly distant consequences. The total consequences in all their complex interactions must be seen in order that the complete worth of an act may be known. While this is humanly not quite possible, it still serves as the ideal in religious living; for religion is concerned with the worth of behavior. Religious education aims to cultivate judgments of the *total final value* of conduct.

Toward habits and judgments which may be of service in religious living the school and other secular agencies of society may contribute much. Beyond these goals religious education has three further aims which can be attained by no secular process or program.

RELIGION INTEGRATES PERSONALITY

(3) One of these is to set up ideals interpreted in terms of the *effect* of conduct as a substitute for because inclusive of the *forms* of conduct involved in right habits. This is the integration of character, the unification of personality. This it is that gives the consistently religious life its forward look, that furnishes permanent

initiative for the good life, that provides assurance of continuous right conduct and worthy decisions in crises. This it is that motivates the whole program of conduct which has been associated with or is implicit in its central ideals. This, therefore, is the ground of society's chief concern for the religious training of youth.

"We want to train men and women who will be truly religious in all the situations in which they are placed; in whom not alone individual conscience but social conscience is well developed, for democracy is not a set of political opinions; it is a way of social living.

"We must see that our instruction is for these young lives but a part of a long, graded course of experiments in righteous living."²

"The end of religious instruction is growth, growth of individuals and society. We have many substituted and less worthy ends in religious education."³

SERENITY AND HOPE

(4) Another of these unique aims of religious education is the cultivation of an attitude toward life. The central definition of religion is necessarily the central aim of religious education. The mystic sense of fellowship with God has exceeding value because it gives such exalted joy and serenity and hope. Society may ignore this objective as outside the jurisdiction of its agencies, and so offer little organized co-operation in training reverence. But the religious educator may not neglect

it or undervalue it without tragic loss, for it is basically related to the ideals which motivate approved behavior. Indeed, when we see more clearly the motive power for moral conduct springing from serene faith in the goodness of God and a high sense of the worth of men, we shall be more willing to bring worship (without sectarian instruction) into the schools themselves.

(5) The remaining aim which distinguishes religious from secular education is the development of satisfying beliefs. This outcome is of least concern to the public, but it has a place in the evolution of religious institutions. The body of creeds by which religious experiences are explained to the intellect, and the facts regarding the struggles which have marked the progress of religion may be made to serve toward unifying and motivating group efforts for the further advance of religion.

Some would deny altogether the value of beliefs as a part of religious consciousness; and there is ground for their protest. Dogmatic teaching is fraught with difficulties. It gives rise to disagreements related to the deepest experiences of life; and because such strong emotions are involved they are especially in danger of becoming heated and unethical. Institutional loyalty is also divisive. It tends to prevent larger joint undertakings and united effort for ethical advancement. It is not surprising that the public feels little concern with this aspect of religion which is responsible for superstitions, intolerance, and division.

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Yet there is a place for intellectual explanations of religious experience. The fact that they are fraught with dangers does not cancel all their value. In the first place the human mind is so constituted that it cannot be prevented from inquiring. Perplexity compels reflection. The most significant experiences of life cannot be excluded from the inquiries of the alert mind. Explanations of some sort are inevitable, and their intimate association with religious emotions is equally inevitable.

It is important, therefore, that the wisest guidance be given the child as he inquires into the meaning of his expanding value-experiences. The church may have been unpedagogical in its dogmatic methods of indoctrination; the better way may be to help the child formulate his own catechism. It may have stressed dogma much earlier than the child could profit by it, but in some way the church must aid the child in finding beliefs that satisfy. This is part of the program of religious education. No other agency but the church will perform it.

How DOES RELIGION MOTIVATE CHOICE?

In religion even more than in other aspects of education the aim largely determines the means. The appropriate means for religious education are determined also by the nature of religion. That very vital element which religion can add to the best secular training may easily be lost if the necessity of appropriate means is overlooked.

The unique contribution of religion in conduct control

is its power to integrate the values of separate experiences and habits, unifying character around a growing appreciation of the purposes and love of God. In this process of integration it is the feelings that function. We *feel* an interest in the good of others. We *feel* the worth of some aim. We *desire* the happiness of a friend; we *feel* sympathy for a sufferer; injustice *annoys* us; heroism wins our *admiration*; we *feel* joy in the contemplation of God's love. The attitude of reverence is an *affective* state. The very word "worship" is derived from "worth." *The most vital essence of religion involves the feelings.*

Now, conduct is set up by affective states. The feelings alone are dynamic. The immediate reason for every act is found in feelings which may be roughly classed as satisfying or annoying.⁴

These feelings are not separate experiences of which we are distinctly conscious; rather they are the tendencies which spring up in connection with our stream of varying and complex perceptions. Though the feelings do not seem to one, while he is moved by them, to be separate or even separable elements, yet because of their significance in motivation they must be analyzed. The child who is thirsty has a feeling of desire when the thought of water is brought within the range of his attention. He has a feeling of satisfaction as he drinks the water. When one sees a child in distress he has a feeling of sympathy and a desire to help the child. As he carries out his desire he feels a sense of joy in seeing the

relief and happiness of the child. It is feelings like these, subtle and difficult to isolate, which constitute the driving power in what we call motives. The illustrations given suggest that the feelings are not all alike but include a wide range of quality and an equally wide range of degree. Taking life as a whole they form a sort of hierarchy. Some are very simple and crude; some are highly refined; in some experiences they are weak and in some very strong. In negative or positive forms, that is, as satisfaction or annoyance, they color essentially all human experiences.

From the standpoint of method these two facts are of the highest significance:

- (1) The feelings are the dynamic element in conduct.
- (2) The feelings function in religious consciousness. It is this intimate relation of the feelings to both conduct and religion that makes possible the integration of character in terms of religion. Herein lies one of psychology's greatest contributions to the cause of religion.

When habits are seen to be good because their *results* bring good to others, their form gives way to their value. When the similar value of dissimilar habits is seen, a unifying of life's meanings has begun. When different forms of value are discovered to be alike in their power of giving joy to others, it becomes possible to understand the presence of a consistent purpose in all human values. God can now acquire richer and more humanly significant meaning in terms of the consistent values which one has

discovered. Henceforward all values in harmony with the system thus begun acquire significance as an aspect of a unified purpose—God's will. Thus all feelings of worth aroused by one's behavior become religious and acquire the full motivating force of the entire system of values, the total feeling of worth identified with God's will.

The feelings which make an act seem good are chiefly related to approval. The cumulative approvals of the intimate primary groups very early establish a code of conduct. Enlargement of the groups brings approvals and disapprovals from new sources. The number becomes too great to be personal and the groups are not consistent in their approvals; so selections are made. The approval of some groups comes to have more weight than that of others. Imagination extends the worth of approval to future and absent groups. Selection continues. Heroes are admired. Imagination idealizes the heroes in terms of their best expression and their highest purposes. The approval of the best attains a value far superior to that of the many. Loyalty to an ideal is now possible. The worth of the ideal approvals gives courage to sacrifice the approval of the rest—and to sacrifice all else. Life has become unified. The ideal will is seen as superhuman. God's will is the best. God's approval is of more worth than all other values combined. Life has become wholly religious.

Morality now rises above the mere "mores." The supreme worth of the ideal Will subordinates the form of

a custom to the value which is discerned in the effects of the custom. The test becomes spiritual. Choices are made in the light of their outcomes in the happiness of others.

RELIGIOUS MOTIVATION IS PSYCHOLOGICALLY SOUND

These unique elements of religion and the means by which they may be conserved are repeated in detail in order to point out two significant facts: First, the assertion that without religion moral training is inadequate is not a mere echo of traditional prejudices. It is based on the nature of motivation. Second, the addition of religious training to the program of secular education must provide for the integration of motives if it is to assure religious living.

Every experience of life which comes to be felt in its relation to the total system of unified value—to God's will—becomes religious. Religion cannot be added to the program. It can only be organized into it. The more intimately the experiences of life can be associated with conscious religious experiences, the more religious will all life become.

In varying degrees this principle is recognized in the efforts of religious educators to relate a richer program of religious training to the high business of secular education.

"The objective of religious education is complete Christian living; the Christian motive in the making of all life-choices."⁵

"The educational experience of the learner should be a unified consistent whole, resulting in the highest integration of personality."⁶

"As a result of these newer trends in education there is a growing consciousness that education is a continuous process in the experience of the child and that some sort of articulation must be worked out between religious education and public education. Religion cannot be taught apart from the rest of the child's experience and be effective as religion."⁷

"In the presence of the emergence of this new sense of the fundamental importance of religious education there is a growing consciousness of a need of complete reconstruction of the traditional methods of religious education. There is a refreshing spread of the conviction that religious education, if it is to be vital, must permeate and affect all life, and not remain a departmentalized system of dogma or one wholly identified with a specialized institution."⁸

"If religion is to be vital it should be correlated, both with life and the week-day school. It must be taught, and it must be practiced, every day in the week."⁹

"Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life."¹⁰

The three current plans of co-operation between church and state treated in succeeding chapters permit the

inclusion of religion as such, and with it a definite effort at motivating conduct. It is this element that accounts for the demand for one or more of these plans in addition to the character education program of the public school.

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- ¹ Shelley, "Adonais."
- ² *Religious Education for Democracy*, American Unitarian Association, p. 4.
- ³ *Religious Education in the New World View*, p. 8.
- ⁴ See Pillsbury, *Education as The Psychologist Sees It*, pp. 222ff.
- ⁵ W. C. Bower, *Religious Education*, 22: 414.
- ⁶ *Ibid.*, 22: 415.
- ⁷ *Ibid.*, 22: 390.
- ⁸ *Ibid.*, 22: 370.
- ⁹ *A Catechism of Catholic Education*, pp. 51-52.
- ¹⁰ *Bulletin*, No. 1, National Catholic Welfare Council, pp. 5-6.

CHAPTER VIII

RELIGIOUS MATERIALS IN THE PUBLIC SCHOOLS

THE recognition of the need of religion has led to two plans. On the one hand the churches have assumed that they must give religious training because the public schools do not. This is the latest tendency. It finds expression in plans *three* and *four* described later. On the other hand there has been for a considerable time a strong tendency to ask the public schools actually to include religious training. This tendency has been favored by many church bodies and religious leaders and also by a considerable number of schoolmen.

Those who have favored religious training in the schools have in most instances sought to avoid sectarian teaching. The argument of this group is that religion includes so much of a nonsectarian nature that it is entirely possible to make the schools religious without making them sectarian.

The second general plan, then, by which the schools co-operate in religious education has been to provide religious material of a nonsectarian type as a part of the public-school program.

THE BIBLE IN THE SCHOOLS

In eleven States Bible reading is required by law,¹ daily in ten of these. In six instances the number of

verses is specified: Massachusetts requires the reading of from twelve to twenty verses daily; Delaware and New Jersey, five; Pennsylvania, ten; Georgia, one chapter. The laws of Idaho require daily reading of from twelve to twenty verses from the American Standard Version of the Bible without comment. A list of selections for suggested reading has been prepared by the State Board of Education. These selections are fairly extensive and are classified under ten headings: Prose and Poetry; Great Orations and Addresses; Great Prayers; Great Songs and Lyrics; Words of Wisdom; Promise and Prophecy; Life of Jesus; Miracles, Old Testament; Parables; Letters in Part; Narrative. Requirements for readings are incorporated in the State course of study. The present laws were passed during the twelve-year period, 1913-1925.²

In six other States Bible reading is specifically permitted. This permission is generally accompanied by the requirement that there shall be no sectarian comment—sometimes forbidding comment of any kind. In only nine States of the Union is the reading of the Bible forbidden. In six of these States the constitution provides that there shall be no sectarian instruction in the public schools, and the Supreme Court or attorney-general has interpreted this provision on the theory that the Bible is a sectarian book and that the reading from the Bible would constitute sectarian instruction.³ In Arizona and Wyoming the negative ruling is made by

the State Board of Education, in Nevada by the State superintendent. In the remaining twenty-two States the law is silent and no opposing court decision has been rendered. The practice in these States depends on the judgment of local authorities.

Athearn⁴ estimates that in approximately eighty per cent of all the schoolrooms in the United States Bible reading is practiced.

Quite apart from the devotional use of the Bible for opening exercises there are many schools in which the Hebrew and Christian Testaments are studied as literature. Lakewood, Ohio, is often cited as a typical illustration.⁵ Miss Laura Lynch has written an account of this plan.⁶ The problem has also been discussed by Norman F. Coleman⁷ and by W. R. Humphries.⁸ The latter suggests the following reasons for such study: The Bible is one of the world's literary masterpieces; it is an expression of pure and noble English; it has had a profound influence upon the thought and style of English writers; it needs to be known by all who are to read English literature intelligently.

The study of biblical literature in the public schools, outside the States where it is expressly forbidden, is often determined by the taste of individual teachers or heads of English Departments.

In a few of the largest cities in Missouri Bible study courses under specially trained teachers have been permitted. The State of Oklahoma permits credit for Bible

study under local arrangement. Assurance is given that children are protected from sectarian teaching. No course of study has been prepared nor is any special supervision given to such religious training. Rigid requirements for teaching preparation are maintained.

Something of the same principle is involved in the study of biblical characters in the lower grades. Hauser has shown⁹ that such material is to be found, if the church will but search for it, in many courses of study. In Philadelphia, for example, Joseph, Moses, and David are studied in grade three. The course of study outlines in detail the method by which these Bible stories are to be taught.

HYMNS, PRAYERS, AND RITUAL

A few instances have been recorded in which religious services, entirely free from instruction of any sort, are conducted in the public schools. The singing of religious hymns, the offering of prayer and the repetition in unison of ritual forms is interpreted as in no sense constituting sectarian instruction. This plan has been designated, because of the publicity given to its use there, as the Saskatchewan plan. It is not widely used in the United States, very largely, no doubt, because the majority of schoolmen do not feel themselves trained to conduct such services. Apart from judicial decisions or school board rulings there would seem to be little ground for criticizing such a plan as containing sectarian instruction.

The cultivation of reverence is not a sectarian matter. It is entirely possible that, had the churches united to encourage this plan, it might have been developed with little criticism or opposition. The characterization of the public school as godless would be effectively refuted by this means. The psychological effect on pupils might indeed be very wholesome; for worship, even better than instruction, would imply a genuine importance in religion; and it would establish a basis for a nonsectarian definition of religion in the minds of the pupils.

IS THIS PLAN EFFECTIVE?

Under any one of these three methods listed in this chapter religion is definitely brought into the public schools. Those who advocate any or all of these plans do so on the ground of their value in character building. Consciously or otherwise, they assume that the presentation of religious facts and materials to the mind of the child is likely to influence the child's conduct. The assumption is frankly challenged by many public and religious educators. The question is too important for snap judgments or traditional assumptions. Both sides of the question should be carefully weighed.

Does the mere reading of the Bible promise with any certainty a change in the ideals or conduct of a child? Suppose the teacher who reads is out of sympathy with religious ideas, will the reading in such a manner as would naturally follow constitute religious inspiration? Or sup-

pose the teacher holds a definite sectarian view, would it not be entirely possible to make such selection or give such inflection as would make the Bible reading sectarian instruction with very little inspiration toward ethical conduct?

Does the mere reading of any literature assure approval of the ideal represented therein? Is the reading of the Great Stone Face certain to develop strong and rugged character in every pupil? An elaborate study, including more than twenty thousand pupils, indicated a very considerable number of instances in which pupils thought that they had either gained nothing or actually had formed ideals contrary to those of their literature study.¹⁰

If the study of secular literature gives only partial assurance of constructive influence in line with the author's ideals, can one be certain that the study of biblical literature will establish the ideals of its devotees in the minds of prejudiced or indifferent pupils? Doctor Athearn raises the question¹¹ whether religious literature can be taught apart from the religious truths which constitute its central message without secularizing the literature itself. If, on the other hand, the plan of teaching the Bible as literature represents a secret hope of smuggling in some religion under the guise of secular study, is the intent likely to escape the insight of the adolescents?

Doctor Cope pointed out¹² the danger of assuming that instruction about religion is the same as religious instruction, or that it will cultivate religious ideals and

religious character. It is risky to assume that knowledge tends to modify conduct. Teaching facts about religion is quite a different process from cultivating interest in religion. G. W. Fiske likewise points out¹³ that Bible teaching must not be looked upon as an end in itself.

It should be carefully noted that the challenge is not against the Bible or in favor of some substitute for it. The challenge is against dependence on *knowledge* of any sort as a dynamic motive for conduct. The question is whether *material*, biblical or nonbiblical, added to the public-school program, with strict limitations on its interpretation, promises any vital influence on character.

The recent development of the curriculum in both Sunday and week-day schools of religion has brought about a recognition of this same problem. For years it was taken for granted that mastery of biblical facts and the knowledge of the content of the Bible constituted the appropriate curriculum for religious study. Gradually it has been discovered that knowledge does not necessarily function in conduct. Many curriculum makers are no longer centering lesson plans around the Bible, or, indeed, around any other materials, but around the experiences of children.

The churches themselves are gradually coming to think in terms of the child's character and conduct instead of in terms of biblical material. In a very hopeful degree they are assuming that the connection between

the two must be established by careful observation rather than accepted as traditional certainties.

There is still considerable demand on the part of many churches and some national religious bodies for the restoration of the Bible to the public-school program. These demands are commonly couched in language which takes for granted without proof that the reading and teaching of the Bible would in itself produce religious character in the pupils. The Presbyterian General Assembly of 1914 approved the statement that the Bible "has been largely eliminated from our public schools, and our successive generations have lost its training for a citizenship of integrity and patriotism. It should be reinstated in its place in the instruction of the common schools."¹⁴

During the past decade the demand on the part of the churches has shifted noticeably. Religious bodies and writers in religious journals are giving increasing attention to the need of a sound pedagogy in religious education, based upon an understanding of child nature and the learning process; and they are placing correspondingly less emphasis upon the use of the Bible in the schools. The change of emphasis represents a growing recognition of the wide gap between knowledge and conduct. As rapidly as the principle is accepted that conduct is the result of motivation rather than of instruction the emphasis of religious educators turns to a study of sound methods of motivation and abandons implicit faith in

the dynamic of knowledge. In this study of the attitudes of churches toward the relation of church and state Dr. G. B. Smith¹⁶ pointed out that several church bodies were emphasizing the importance of a week-day school of religion as over against the teaching of the Bible in the public schools. Some indeed were specifically indicating small faith in the religious value of Bible reading or literary study of the Bible uninspired by a definite religious purpose on the part of the teacher. "We must acquit the school of the responsibility of the child's moral training because we have not given it the tools to make such training possible. We have been forced to secularize the schools, and neutral in religion they must remain. . . . Should we not better face the problem of Christian nurture for children as a challenge to the home and the church, and recognize that morals are a product of definite, sturdy religious convictions and deep religious experiences, and are acquired in no uncertain way?"¹⁶

The same emphasis was repeated in 1925 in the official publication of the National Council of the Protestant Episcopal Church: "Earnest and sincere as are the beliefs of those who advocate the reading of the Bible in the public schools, it is becoming increasingly clear that even if we could agree upon the portions to be read, that reading in itself could be no substitute for religious instruction."¹⁷

It is becoming more and more apparent that whatever

value there may be in the direct use of religious materials in the public schools, all that can by any possibility be accomplished is infinitely less than the situation demands. The mere hearing of Bible passages will not guarantee a religious social order in the next generation, nor will familiarity with the religious literature of the Hebrews, even though every passage appropriate for such study were included in the curriculum. Teachers untrained for the spiritual guidance of growing children cannot be held responsible for the religious interpretation the children are entitled to receive.

There is serious question whether the returns for the effort of the church are sufficient to justify any organized movement to restore formal religion in the schools. Before further efforts are made in that direction it would be profitable to carefully investigate the effect of the plan in those communities where it is already operative. The challenge which faces the church is to provide, not some makeshift, but a program—a genuine, comprehensive, carefully planned, whole-hearted program of religious education. The school is an asset in all that it does toward the social adjustment of the child and the spiritualizing of his ideals, and in what little it can accomplish under the limitations of secular state control toward adding a hint of the religious significance of life. But the school is only an asset; the church must be responsible for the basic motives of conduct and the final integration of character.

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¹ Alabama, Pennsylvania, Maine, Delaware, Kentucky, Florida, Tennessee, Georgia, New Jersey, Idaho, the District of Columbia, Massachusetts.

² Pennsylvania, 1913; New Jersey, 1915; Alabama, 1919; Georgia and Massachusetts, 1921; Maine, 1923; Kentucky, 1924; Rhode Island, Florida, Indiana, and Tennessee, 1925.

³ California, Illinois, Louisiana, Minnesota, Washington, Wisconsin.

⁴ *Religious Education and American Democracy*, p. 29.

⁵ Cope, *The Week-day Church School*, p. 148.

⁶ *Religious Education*, 10: 256-259, June, 1915.

⁷ *School Review*, 21: 246-250, April, 1913.

⁸ *English Journal*, 6: 209-220, April, 1917.

⁹ *Latent Religious Resources in Public School Education*, pp. 150.

¹⁰ Unpublished Studies by J. W. Searson.

¹¹ *Religious Education and American Democracy*, p. 30.

¹² *The Week-day Church School*, p. 119.

¹³ *Purpose in Teaching Religion*, Chap. 5.

¹⁴ *Religious Education*, 22: 354, April, 1927.

¹⁵ *Ibid.*, 22: 352-367.

¹⁶ *Week-day Religious Instruction* (Pamphlet), National Council Protestant Episcopal Church, p. 15.

¹⁷ *General Church Program*, p. 229.

CHAPTER IX

SCHOOL CREDIT FOR OUTSIDE STUDY

AMONG the pioneer efforts toward co-operation with the church on the part of the school was the provision made in North Dakota for high-school credit for Bible study. This plan was suggested in 1911 by Dean Vernon P. Squires, of the University of North Dakota. The suggestion was approved by the State Board of Education and a syllabus was prepared for the use of the students. In-so-far as the State is concerned the syllabus makes no pretense at offering religious training. Indeed, it is a basic principle that religious instruction be avoided both in the preparation of the syllabus by the State and in the content of the examination administered by the State. No insistence on any theory of authorship or any system of chronology is permitted. From the stand-point of the State it is purely that of culture. The beauty of literary style is emphasized, a large number of passages are assigned for memorizing. The whole approach is from the literary point of view.

The Colorado Plan, undertaken by the Greeley Teachers' College in 1910, was put into operation two years later—the same year as the North Dakota Plan. The standards set up gave assurance of a high quality of work under the guidance of organized Sunday schools.

Trained teachers, preparation, classroom equipment, and regular attendance were made conditions of granting credit.

THE CHURCH PROVIDES THE TEACHING

The advantage claimed for these plans over the teaching of biblical literature in the school is that the church may add its distinctive religious interpretation. The school demands only a literary accomplishment, but the study is conducted under the direction of the church, and the church is free to add all that it chooses of religious interpretation and inspiration so long as it includes the minimum requirements of the State. Under this plan the literature is not separated from its religious significance, and the criticism of a nonreligious interpretation of a literature which is religious if it is anything no longer holds.

The North Dakota Plan was early adopted with little variation in Oklahoma, Texas, Oregon, and Washington. Under a ruling of the Washington courts in 1918 that State is not permitted to issue the syllabus or the questions. The plan is therefore inoperative there at present. Wisconsin is also prohibited by court ruling from utilizing this plan.

Similar plans with some technical modifications have been introduced in several other States¹ or cities. Under the Colorado Plan committees from the State Teachers' Association and from the State Sunday School Association constitute a joint committee for high-school Bible

study. Courses of study formulated by this committee and approved by a third group known as the State Council of Religious Education are offered by the churches. On completion of these courses an examination is given, uniform throughout the State, under the direction of these same committees. Credit is given toward high-school graduation not to exceed one fourth unit for each year's work.

The Topeka (Kansas) Plan permits not to exceed three credits toward graduation for Bible study under plans similar to the Colorado Plan. The movement at Topeka was sponsored by the State Teachers' Association.

The Virginia Plan involves a combination of examinations and the control of teaching conditions. Credit for Bible study is limited to one unit. As in North Dakota, the examinations are based upon only the cultural elements, but there is no limit to the supplementary content or emphasis on the part of the teacher.

Austin, Texas, and Webb City, Missouri, have offered credit for Bible study pursued outside of the school. High academic standards closely supervised by the public schools constitute the special features of these typical city plans.

STATE INSPECTION ASSURES HIGH STANDARDS

The Iowa Plan, instituted in 1916, parallels the North Dakota Plan in the holding of State examinations by

the Board of Education, and the Colorado Plan in requiring a high standard of scholarship. Its unique feature lies in the placing of all churches having high-school-credit classes under the supervision of the State high-school inspector.

Jackson and Malmberg reported² that in 1927 fourteen States were providing syllabi for their high-school-credit courses in Bible study: Arizona, Colorado, Indiana, Iowa, Maine, Michigan, Mississippi, Montana, North Dakota, Oregon, South Dakota, Texas, Utah, Virginia. Unofficial outlines are in use in four other States. In many cases valuable suggestions for teaching are included in addition to an analysis of the subject matter. Michigan's outline is exceptionally detailed and thorough.

Some elementary schools have also made provision for credit for work done in connection with the churches. Birmingham, Alabama, twice each year accepts certificates signed by a Sunday-school teacher and countersigned by the superintendent of the Sunday school, stating that the pupil has attended fifteen out of the eighteen immediately preceding class periods; and that this class work is worthy of school credit. This credit is also extended to the high school, being applied to the subject of English not exceeding five per cent of a pupil's current total rating in that topic.

In view of the interest in religious education it is self-evident that very many successful plans have not yet been publicly reported.

RELIGIOUS INTERPRETATIONS PERMITTED

The significance of all plans providing credit for outside study lies in the recognition on the part of the school of the value of religious materials in life, and in the privilege of the church to teach these materials *as religious*. This is not permitted when the Bible is taught as literature in the school. The courses thus acquire all the prestige of school subjects without having to be taught under circumstances which prevent the association of their full religious value with their intellectual mastery, as in the plan of academic use of the Bible or daily Bible readings.

A further value of the plan for school credit for outside instruction lies in the stimulation of the church to carry on a program of education with standards as high as are found in the public school. This is encouraged by the provision of ten States³ to the effect that the preparation of teachers, equipment of rooms, length of study period, and quality of work shall be equal to that in the public high school. This is not an easy requirement to meet; but the churches should accept it as a solemn moral obligation.

The general tendency appears to be toward encouragement of thoroughness by providing outlines and requiring regular attendance and minimum class periods. While the State cannot designate the quality of religious influence to be exerted by a Sunday school, it can insist that its purpose in accrediting outside study is not merely

the mastery of certain facts, but is frankly the encouragement of that religious training which it cannot provide but does appreciate.

The granting of credit purely on the basis of examination, which is still practiced in a half dozen States, represents less co-operation than the State might readily give, making the credit for Bible a questionable equivalent of other high-school credits and leaving the plan a weakened though real incentive to character development.

EMPHASIS IS STILL SECULAR

There are, on the other hand, several basic weaknesses in this plan. It tests results of training in terms of knowledge. This implies that the significant element in the study is the knowledge. This fault may be more serious than appears on the surface, even though the study is directed by the church. If the pupil constantly has in mind the fact that he is to be tested merely on the knowledge acquired there is a subtle tendency to assume that the idealism inspired in the study is of minor importance.

Another weakness lies in the fact that where the State merely requires the passing of an examination there is no encouragement of sound pedagogical methods. The course may be presented without regard to the nature of learning, interest of the pupil, or the application of knowledge to life. Any provision which will set up standards of method (as in ten States) will constitute a

genuine improvement over the plan of examination without supervision.

Again, the examination for credit plan gives no certainty of developing appreciation of the æsthetic elements in biblical literature. Examinations are hardly likely to test such qualities as æsthetic appreciation. Failure to secure this emotional result means a serious limitation in the value of the study.

So long as high-school credit calls only for memoriter knowledge of certain passages and certain facts there is little to give the pupil the sense of the vital significance of the material learned. There is little ground for satisfaction in the mere memorizing of facts and quotations, however great their potential values, if their bearing upon life is ignored. Credit for outside study involves no stimulation to make that study a project in religious living.

In his public-school work the pupil in some degree relates what he learns in one field to other fields of study. Literature is associated with its place in history. Credit for Bible study does not necessitate any correlation between the historical background of Bible events and other historical facts. Nor does it relate the literature studied to other types or periods of literature. Failure to provide such setting and appropriate correlation is not psychologically sound.

The chief weakness of this plan lies in the fact that no effort is made to emphasize character growth. The tests

imply nothing of the sort. Preparation for the tests suggests in no way the significance of moral growth. The assumption that religious life will be enriched by the study of biblical literature is based upon a background of experience in the older generation in which Bible study was identified with religious training. Whether this indirect result can be depended upon apart from the religious training is a question for careful measurement. The State at least, in offering credit on the basis of examination, is not assuring or even implying (much as it may be desiring) any character growth or religious development. There is always the possibility (and, of course, the hope) that something more than information will come of this type of study. The church is free to make the effort, but so is the pupil free to insist that he wants the facts and does not care for the frills.

The limitations are presented as frankly as possible, not in any spirit of pessimism, but in the hope that future plans may be based upon sound principles rather than traditional hopes. If this were the only plan, it might be urged without question. But there are other alternatives. Insofar as this plan does not prevent a better, it is still more than worth the effort. If it does compete with something more valuable, then to follow it is questionable wisdom.

The net advantage is doubtless greater because the plan is generally applied only to the high school, for it

is at just this period that the pupil is least responsive to the sentimental aspects of religion. He is more ready to seek school credit publicly than to be openly interested in Sunday-school classes. Even with this advantage the safeguards as to standards of scholarship should be strengthened to the maximum. No standard lower than that of the Colorado Plan should be accepted.

For the best results in religious education the *religious attitude as a part of the learning process* should be assured; and for this it is necessary that the churches should direct the teaching and that the whole atmosphere of the study should be in keeping with the purpose of religion. Such conditions can be fully realized only by opening the way for the church to have access to a larger amount of the pupil's time. This need is met most fully at the present time by the week-day school of religion.

REFERENCES CITED

¹ Alabama, Arkansas, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Michigan, Mississippi, Missouri, Montana, Nebraska², New York, North Carolina, South Dakota, Tennessee, Utah, Virginia, West Virginia.

² *Religious Education and the State*, p. 61.

³ North Dakota, South Dakota, Colorado, Montana, Indiana, West Virginia, Maine, Iowa, Michigan, Virginia.

CHAPTER X

A WEEK-DAY RELIGIOUS SCHOOL MOVEMENT

THE fourth plan, and the one which in recent years has won by far the largest support, is that of week-day instruction in religion. In general, this movement has met with hearty co-operation on the part of the public schools. Indeed, in its most successful example among the pioneer experiments it was initiated by the public school. Two other forms, however, have been utilized. These should be noted in passing.

NON-CO-OPERATIVE WEEK-DAY PROGRAMS

Chapel exercises conducted before school, as at Ravenswood Presbyterian Church, Chicago; the Juvenile Chautauqua after school, as at Waveland Avenue Congregational Church, Chicago; continuation schools, as at LaGrange, Illinois, Baptist Church; and story hours, as in the Manchester, New Hampshire, demonstration, look toward the same objectives and are therefore essentially of the same nature. These plans,¹ however, are not strictly cases of co-operation between the school and church. They represent enterprises of the church without asking or depending upon the co-operation of the school. While their value is not limited by this fact, they lie outside the range of the present study.

The vacation school of religion likewise calls for little or no public school co-operation. When public buildings are used they are generally paid for, so that the school as such makes no contribution to the program. While the vacation-school movement has attained large proportions and has become an important factor in the total religious influence on youth, it is strictly a program of the churches, not one of co-operation between school and church.

The same may be said of the week-day movement in those cities and States whose regulations or laws do not permit the use of public-school time for religious instruction.² Arizona, Nevada, and Washington report no systematic movement to organize classes in religion outside school time. In Massachusetts and California such classes are organized, several cities conducting vigorous and effective programs. In his annual report, February, 1929, Myron C. Settle, director of week-day schools under the International Council of Religious Education, listed two schools in Massachusetts with an estimated enrollment of 1,000, and twenty-five in California attended by 2,734 pupils.

The California constitution is strictly interpreted as prohibiting any form of religious instruction in the public schools. Permission is not granted to attend religious classes on public-school time. Official recognition of religion in any way is scrupulously avoided by State and local authorities. Technically, therefore, while a con-

siderable program of week-day religious education is being carried on, it is wholly an enterprise of the church. In a strict sense there is here no co-operation by the school in religious instruction. The same general principle holds in Massachusetts.

There are, however, in these, as in other States, large numbers of school officials and teachers who co-operate in church programs of religious education not on school time. In that large sense in which character education is an asset to religious education, the schoolmen in both Massachusetts and California, as elsewhere, have taken a conspicuous and highly efficient, though unofficial part.

The State of New York permits dismissal of pupils from the public schools for religious instruction. Such action at White Plains was upheld by the Supreme Court. The city of New York, however, does not follow this practice. Religious instruction is conducted in a large number of centers after school hours. The public schools recognize this program only to the extent of avoiding after-school conflicts with the classes in religion. If a school principal is informed that certain children are wanted on certain days after school for religious instruction, those children are not detained at such times.

While courtesies are extended by school officials in the matter of not detaining pupils when they are needed in religious schools, there is technically no co-operation on the part of the State in instances of this type. Although the effort of the churches is even greater because more

effective motivation must be found to attract children to after-school classes, such schools belong strictly in a description of church activities rather than co-operative efforts between church and state.

WHERE THE SCHOOL CO-OPERATES

The school becomes an asset to the church most fully when, in addition to its own program of character education, direct and indirect, it offers time out of the school day for religious training by the churches.

In 1907 the Rev. George U. Wenner published a call for a "week-day Sunday school."³ Doctor Wenner had for several years been conducting religious classes after school hours. The success and importance of this work led him to publish his plea for the use of public-school time and for the co-operation of the churches in offering instruction during such released time. After its meeting of 1908 the Federal Council of Churches appointed a special committee to consider ways and means to promote week-day instruction in religion. At the meeting the Federal Council had adopted a resolution to the effect "that there can be no true and complete education without religion. To provide adequate religious instruction for their children is the duty of the churches; and

"That the hour of Sunday school, the religious exercises of the public school, and the ethical instruction of the public school through the personal influence of the great body of religious public school teachers do not

meet the requirements of an adequate religious instruction."

This resolution was in a large measure the outgrowth of the meeting of the Interchurch Conference in Carnegie Hall, New York, in 1905, at which meeting the idea of week-day religious instruction had been proposed and favorably received.

In 1909 E. E. Brown, commissioner of education of the United States, referred favorably to the plans proposed in these resolutions and outlined in Doctor Wenner's book. The following year an address was delivered by F. F. Bunker, superintendent of schools at Berkeley, to representatives of churches of that city proposing the introduction of a plan for dismissing pupils on public-school time on condition that the churches would unite to provide instruction in religion.

The National Education Association and the Religious Education Association took up the problem and stimulated study which soon became nation wide in its extent.

In 1913 the superintendent of schools of Gary, Indiana, faced a difficult situation. The city had sprung up in a few months' time around the great steel mills thirty miles out of Chicago. The school buildings were inadequate for the need. In order to economize space a plan was inaugurated by which one half of the pupils attended classes at a time, the other half being occupied with various group activities. In this way each room served

for two sets of pupils daily. The time of the pupils was also less rigidly controlled during one half of the day. William E. Wirt, the superintendent of schools, suggested to the ministers of the various churches of Gary that pupils might be excused during two periods each week in order to attend religious instruction, provided teachers for such work were prepared as well as those in the public schools, and that parents and children chose to accept the arrangement.

At the beginning each church provided its separate school. Later a community board of religious education was organized under which several churches united to conduct religious classes jointly. By the end of five years the majority of churches had joined in the co-operative plan. Under the separate operation the highest enrollment was 700. The 1928 annual report indicated an attendance of approximately 6,000.

The plan of organization finally adopted at Gary provides for a community council composed of the pastor, Sunday-school superintendent, and two laymen from each participating church. This council employs a superintendent and a staff of teachers. Teachers are held to a high standard of preparation, including normal or college training, musical ability, some teaching experience, and special religious training.

The curriculum has shifted from a program of biblical instruction to a child-centered program of training in Christian character and conduct. Projects in co-opera-

tive altruism, dramatics, and worship are given an important place.

During the early years of the experiment in Gary before the week-day school of religion had been widely adopted, financial aid from outside sources was less difficult to secure than it became later when each State and city interested in the idea had its own week-day religious-school program to support. The population is approximately four fifths foreign or colored, and several of the thirteen local churches are not wholly self-supporting, so that the problem of finance has been constantly a serious one. A feature adopted in 1924 to supplement the limited support was the provision for a five-dollar annual membership in the Community Church School Association. Twelve hundred such memberships were subscribed the first year.

The plan initiated at Gary has been adopted in many cities in various parts of the United States. Several States have made provision, either by legal enactment or by interpretation of the State Board of Education, for the release of pupils during public-school time on condition that adequate provision be made for their religious training.

OHIO CITIES ORGANIZE

Van Wert, Ohio, was one of the first communities to undertake the experiment. Its schools were organized as a co-operative undertaking, ten churches participating.

In addition to memorizing Bible passages provision is made for worship and other expressional activities. Interest of the children in the work is keen. No serious discipline problems appear; rather some public-school problems have been solved through the influence of the week-day school. At a time when the program extended only as far as the sixth grade requests came from the seventh grade from more than one hundred pupils that the work be extended to include them.

Marietta, Toledo, Youngstown, and Dayton are other outstanding examples in Ohio. Pupils are dismissed from public-school time, but the State assumes no authority in matters of teaching material or preparation of teachers. In all instances the work is conducted jointly by leading denominations.

Toledo, with a population of some 300,000, began a program of week-day religious education in 1916. Certain Lutheran churches and one Episcopal church conduct schools individually in their own buildings, chiefly for their own children. Practically all the other churches (142, representing 26 denominations) co-operate in the community program. Forty-one schools are provided. The attendance reported in 1928 was 7,018 out of a school population of 55,000. Two supervisors and 52 teachers are employed. Normal training is required. The ideal is accepted that sectarian interests are to be excluded.

With a budget of approximately \$17,000, the cost per pupil for the year averages \$2.40. Attendance is super-

vised by the public school. Public-school time is used. Enrollment is based on the written request of guardians.

Dayton has developed an extensive system of week-day schools since 1922. More than 11,000 pupils in Montgomery County registered during 1928. The population is about 200,000. Thirty-three schools are conducted, only three grade centers remaining unprovided. Sixteen full-time teachers are employed, most of them college graduates with training in religious education. A budget of \$58,670 was undertaken for the current year. The per capita cost is \$3.40.

The council is made up of pastors and one representative for each two hundred in the congregation. Time is released by the public school. Requests by guardians must be in writing; absences are reported to public-school authorities.

Youngstown, Ohio, with 185,000 population, conducts twelve schools with a registration of over 2,000. The work began in 1924. Fifteen denominations represented by 43 churches combine through their council to conduct the schools. The budget of \$8,350 is raised through community effort, very little being contributed directly by the churches.

Three teachers and a supervisor are employed on full time. The per capita cost is \$4.50. One hour per week is released from school time. Written request of guardian is required. Local courses of study are being built up. No attempt is made at correlation with public-

school programs. The public school does not supervise attendance.

A total of 370 schools with an attendance of 67,738 in the State of Ohio was reported to the International Council of Religious Education, February, 1929. This was the largest attendance reported for any State of the Union.

CO-OPERATION IN OTHER STATES

The second largest attendance was reported by the State of New York. Three hundred and fifty-four schools were reported for the entire State. The report did not indicate how many were from points outside New York City. Within the city State permission to dismiss is not utilized.

Kansas represents the third largest attendance, the number reported being 28,300 from 364 schools. The State permits dismissal of pupils on public-school time, but assumes no responsibility for supervision of any aspect of the work. Kansas City, Kansas, with 125,000 population, is reported as especially enthusiastic over its week-day religious program. Children are excused only on Wednesday, going to their classes at four different periods throughout the day; the work is conducted largely by individual churches. Enrollment is approximately 12,000. The work was undertaken in 1923. Five hundred teachers, three fourths of whom are unpaid, working under the direction of sixteen pastors and fifty

laywomen, constitute the staff. The per capita cost is only 20 cents per pupil. A supervisor is employed on full time. The pastor and two delegates represent each of the twenty co-operating churches.

The 1928 report indicates 534 increase in local Sunday schools, with 367 pupils joining churches. A community training school is conducted for the teachers, thirty per cent of whom are students or ex-teachers.

West Virginia reported 235 schools with an attendance of nearly 19,000. The program has been especially successful at Wheeling.

The number of schools reported in Michigan is 143. While the law permits the dismissal of children, the practice in its largest center, Detroit, is to hold the classes after school hours. The State report indicates 18,000 in attendance.

While the attendance in Minnesota is approximately the same, according to official estimates, the number of separate schools is nearly three times as great. The State law permits dismissal for three hours per week. Only one hour is used, however, in the Minneapolis schools. Ten centers are conducted, enrolling 2,400.

Eighty-six churches (eighteen denominations) co-operate through the council of churches. Seven teachers, meagerly paid, of whom normal training and teaching experience are required, together with a trained supervisor, constitute the staff. A community training school is held. A budget of \$6,000 brings the pupil cost to

\$2.25. School buildings are not used for classes. Written requests from guardians are required.

Wisconsin reports 330 schools with an attendance slightly over 5,000.

South Dakota reports a general practice of week-day schools on public-school time. No complete official report has been made and no supervision is exercised by the State. Similar permission is granted in Iowa and Nebraska, although the movement has gained but slight headway in these States.

Bridgeport (Connecticut) conducts 21 centers, enrolling 6,000 pupils. Roman Catholic, Episcopal, and Protestant churches co-operate through the organized ministers. More than seventy per cent of the attendance is Roman Catholic.

A supervisor and seventeen teachers are employed. The city is divided into five sections for the cycle of daily schedules. The work began in 1925. The per capita cost is estimated at \$3.75.

In Batavia, Illinois, all the churches with one exception united to request the dismissal of pupils for religious training. The teaching was done by the individual pastors and the children attended their respective churches. Under this plan the cost is slight, as the pastors receive no extra pay for this work. No unified curriculum was undertaken, each church determining its own method and content of teaching. The village is small; while 97 per cent of the pupils attend religious classes, they are

all held on a single day. Much emphasis is given to the fact that pastors become acquainted with the pupils of their own churches in a way otherwise impossible.

Oak Park and River Forest, Illinois, conduct a weekly program of religious education under the auspices of 28 affiliated churches. The council contains 210 members; the board, 13. Fifteen centers are provided. Eight are held in nearby churches; six in public school buildings. For the latter a rental is paid. Eleven teachers, well trained, are employed on full time. The annual report in May, 1928, showed a total attendance of 3,250—61 per cent of all elementary pupils. The budget is approximately \$25,000; the per capita cost \$8. A tuition of \$1 per semester is charged. The work in Oak Park is especially significant in that the board in charge is frankly facing the question of the relation of the week-day program to the church school program. Efforts to adjust the curriculum to the life of the child and to avoid overlapping between Sunday and week-day lessons have been undertaken by a large committee. The 1929 report indicated that more pupils not in any Sunday school were receiving week-day instruction than the total in the largest Sunday school in the system.

The Calumet district, Indiana, including Hammond, East Chicago, and Whiting, is organized under a joint council, made up of the pastor and two members from each co-operating church. The week-day school is a beneficiary of the community chest. Per capita cost ap-

proximates \$2. The teachers, of whom 132 were employed in 1928-29, are drawn from the public-school staff. This assures professional training and diminishes discipline problems. Religious qualities and training are required in addition. Enrollment exceeded 4,700 in 24 buildings. Classes are held after school two days each week for thirty minutes in the school buildings.

The school has been successful in motivating a high percentage of attendance through exhibitions, dramatizations, handwork, and parties, as well as the quality of teaching provided. More than 1,000 perfect attendance certificates were awarded at the close of 1928. Emphasis here, as in many other schools, has been consciously directed to the religious training rather than mere instruction of pupils. The spontaneous testimony of the great majority of teachers indicates that the results justify both the effort and the emphasis.

In his official report⁴ to the International Council of Religious Education, February, 1929 (page 11), Myron C. Settle, director of vacation and week-day schools, listed 35 States in which week-day schools were being conducted, with a total of 2,481 schools and an attendance of over 255,000 pupils. In this report the attendance in seven cities and ten States was estimated on a basis safely lower than the attendance claimed by local religious workers.

REFERENCES CITED

- ¹ Cope, *The Week-day Church School*, p. 87.
- ² Washington (adverse Supreme Court decision), Nevada (statute); California (attorney-general's opinion adverse); Arizona and Massachusetts (State Department adverse).
- ³ *Religious Education and the Public School*.
- ⁴ For complete details see Annual Report International Council of Religious Education, in *Year Book* for 1929, 5 South Wabash Avenue, Chicago, Illinois (\$1). For further details regarding the program in certain other cities, see Cope, *The Week-day Church School*, pp. 56 to 84; Jackson and Malmberg, *Religious Education and the State*; and Forsyth, *Training the Junior Citizen*.

CHAPTER XI

TESTING THE RESULTS OF RELIGIOUS EDUCATION

IN the re-examination of materials and methods inspired by these recent movements in moral and religious education the question has continually arisen, What will be the value of this material? How effective will this method prove?

Traditional religious training assumed an intrinsic value in any study of the Bible. Not all the content of the Bible was considered appropriate for younger children, but the question was not raised as to whether those parts of the Bible which lay within the comprehension of the child would have value in developing his religious life. That was taken for granted. Method was a matter of a teacher's ingenuity; its effectiveness was tested by the attention of the pupil, and the purpose of attention was to acquire religious material.

BAFFLING QUESTIONS OF RELATIVE VALUES

In the freedom from tradition created by the present movement the question of results has been pressed more insistently. Why should one story be chosen rather than another? Why this fact rather than that? How far does knowledge affect behavior? Is worship merely a

religious experience or has it educative value? Can we know what materials and what methods are most valuable in religious education?

If answers to these questions could be given with certainty, one of the most baffling problems of religious education would be solved. Thus far no certain, final answer has been given. The revival of concern for religious education, however, with all its effects direct and indirect, has come at a time when means are available for the partial answer to the questions it raises. Only a few years before this movement emerged beginnings were made in a scientific study of the measurement of mental traits and mental development.

In the field of public education the measurement movement has already become epochal. A technical discussion of objective testing is not in place within the limits of this treatment. For those familiar with the technique of testing no further comments are needed. For those unfamiliar with the principles involved explanations more extended and technical than space here permits are necessary. Some brief account, however, of the general movement may help to make its application and its value clearer.

BEGINNINGS OF ATTEMPTS AT FORMAL MEASUREMENT

The painstaking studies of the French psychologists Binet and Simon were just beginning to receive the attention of American psychologists and educators when

the World War stimulated an application on an enormous scale of the techniques then developed. The army Alpha tests administered to hundreds of thousands of recruits made possible a thoroughgoing study of the measurement of intelligence. The experience thus gained led to an extended program of further experiments and a wide variety of applications. Within a comparatively few years the testing of mental abilities has been made highly scientific and reasonably dependable.

Closely paralleling in time the development of tests of mental ability, but distinctly different in function, came the use of objective methods of testing educational achievements. It is quite important that the sharp distinction be recognized. The former type of tests attempts to discover native abilities quite apart from the use to which those abilities have been or may be put. Two persons may have the same native capacity. One of them may never have studied algebra; the other may be highly skilled in factoring. The latter type of test attempts to measure the amount of achievement without respect to the native ability drawn upon. It reduces to comparable units the ability in adding or spelling or scientific information. It thus makes possible the comparison of one person or group with another; or of a person's ability at one time compared with another, thus indicating his progress in that particular achievement during the interval.

In place of the teacher's hastily improvised questions

graded on the basis of individual opinion varying with health and fatigue, there was substituted a method of evaluating questions and of formulating objective methods of answering which yielded to rigid scoring independent of the judgment or the mood of the scorer. With this technique the difficulty of spelling words was quickly determined and graded lists arranged. The difficulty of reading was measured and objective tests of rate and comprehension constructed. Similarly, tests of known difficulty in arithmetic and history and geography and the rest of the subjects in elementary and secondary schools as well as in higher institutions was provided. These achievement tests, providing fixed units of ability and progress, made it possible to measure the educational attainments of pupils in all grades and all subjects.

Closely related to tests of knowledge came tests of judgment, as, for example, with reference to historical events and characters, the relation of scientific facts, the application of information of many sorts. All these tests were so arranged as to provide objective answers subject to no ambiguous interpretations or scoring. When standardized with reference to considerable numbers of persons of varying age or school grade, or of different degrees of training, they became valuable means of testing the result of teaching.

Once the techniques of testing were formulated and standardized, their application was multiplied and directed to every phase of mental life. The testing of

emotions and aptitudes has been attempted with partial success, until in some degree every aspect of personality is subject to analysis in terms of units more or less rigid and capable of comparison.

The widespread interest in testing and the enormous mass of data gathered by means of objective tests have led to a high refinement of various techniques and a correspondingly technical vocabulary in describing processes of testing.

TESTS APPLIED TO RELIGION

Religious educators have been prompt to apply these methods to their field. It has been a comparatively simple matter to develop tests of information in every field connected with religion. Inasmuch as biblical knowledge has commonly been assumed as the intellectual basis of religion, the first field to which testing has been applied is naturally that of biblical information. Several tests have been devised, a number of which have been given wide publicity.

Religious tests have not been limited to mere knowledge of the Bible. Several valuable tests have been devised by which religious ideas may be discovered and compared on a fairly objective basis. Since these are tests of opinion and not memory of facts, they are not as objective as are Bible-knowledge tests. They have the advantage, however, of being more closely related to life.

Such tests cannot be absolutely standardized. Religious ideas can be compared only with religious ideas of other people. Highly trained adults are used as such a standard where norms are attempted. This method permits a comparison of the ideas of children of different ages and of the ideas of a given child with his former ideas after an interval of training.

In a sense, tests of religious ideas are more significant than tests of Bible knowledge because they deal with growth—which is not always true of memory tests. Their value in stimulating interest, and thus indirectly stimulating growth, is greater than their value in testing absolute achievement. If scores are given at all, they should be frankly stated as comparisons with the ideas of intelligent adults.

Another type of test in the field of religion, as in the field of general education, is that which measures forms and types of judgment. Strictly speaking, these are not religious tests; they too are tests of opinion, but of opinion regarding conduct rather than directly regarding religious beliefs. Inasmuch as conduct is an essential outcome of true religion, judgment tests are related to the ethical aspect of religion.

The limits of judgment tests consist chiefly in the fact that judgment does not assure corresponding conduct. They test only what the pupil thinks the examiner wishes him to say; that is, they test his notion of adult standards in conduct.

The only tests which avoid this limitation are those involving implications of a point of view not specified in the directions for completing the tests. An ideal illustration of this method is found in G. B. Watson's *Test of Public Opinion*.

Aptitude tests are also related to religion, but are not specifically religious tests. Emotional tendencies, special interests, strong prejudices, and various other associations of the feelings with life experiences or established mental sets have been revealed by carefully revised pencil-and-paper tests. In so far as moods and temperament have a bearing upon religious experience and ethical conduct, these tests may be of service. Their administration and interpretation, however, depend upon a highly specialized knowledge of the psychology of emotion and a technical training in the use of tests of this type. They are not ordinarily to be recommended except for use by experts.

A few representative tests, including several of the types above mentioned, are here listed in the hope that wider familiarity and use may result.¹

*Northwestern University Religious Education Tests:*²

SERIES A. *Information Tests.*

- No. 1, Life and Teachings of Jesus, \$2 per 100.
- No. 2, Old Testament Times and Teachings, \$2 per 100.
- No. 3, The Acts and Epistles, \$2 per 100.

SERIES B. *Comprehension Tests.*

- No. 4, Life and Teachings of Jesus, \$2 per 100.
- No. 5, Old Testament Times and Teachings, \$2 per 100.

No. 6, The Acts and Epistles, \$2 per 100.

Association Press Series³

Laycock Test of Biblical Information, Pkg. of 20, \$1.15.

Advanced Bible Knowledge Test, Pkg. of 20, \$2.50.

Test of Religious Thinking, Elementary, Pkg. of 20, \$1.25.

Test of Religious Thinking, Advance, Pkg. of 20, \$2.75.

Personal Attitudes Test for Boys, Pkg. of 20, \$1.50.

Interest Analysis, Pkg. of 20, \$2.25.

Character growth tests, separate forms for young men, older boys, and younger boys. Alternate forms. Duplicate for progress test, Pkg. of 20, \$10.00.

Rating scales, behavior, character, situation, trait, separate forms, Pkg. of 25, \$.50.

Watson Survey of Public Opinion on some Religious and Economic Issues, 25 for \$1.50.⁴

Upton Chassell Citizenship Scale, 25 for \$.50⁴

No separate tests of mental ability have been necessary, inasmuch as native capacity can be applied to any material which calls for organization, whether secular or religious.

The teacher who wishes to know the range of intellectual ability within his class may wisely administer any group intelligence test adapted to the age of his pupils. If not quite certain of the full significance of the results, it is probably the wisest policy to admit the fact to the class. A list of familiar tests of mental ability is here offered for the convenience of the reader.

Individual Tests:

Stanford Revision Binet-Simon Test. Houghton Mifflin Co.
Herring Revision Binet-Simon Test. World Book Co.,
Yonkers, N. Y., 1922.

Group Tests:

Pintner, R. Cunningham, B. V. (Primary), World Book Co. (Cost \$1.25 for 25).

Otis, S. A. (High School), World Book Co. (Cost \$1.25 for 25).

Terman, L. M. (High School), World Book Co. (Cost \$1.20 for 25).

McCall, W. A. et al. Multi-mental Scale (Elementary), Teachers College Bureau of Publications (Cost \$1 for 100).

Haggerty, M. E. (Elementary), World Book Co. (Cost \$1.25 for 25).

Haggerty, M. E. et al. (National Intelligence), World Book Co. (Cost \$1.25 for 25).

Buckingham, B. R. (Illinois General Intelligence), Public School Publishing Co. (Cost \$2 for 100).

Engel, A. M. (Detroit 1st grade Intelligence), World Book Co. (Cost \$1.10 for 25).

Miller, W. S. World Book Co. (Cost \$.80 for 25).

THE VALUE OF TESTS

In general, subject matter achievement tests have proved valuable in motivating study on the part of the pupils by their appeal to both curiosity and rivalry. The awakening of curiosity by the discovery of a problem gives considerable stimulus to study. The puzzle interest of both children and adults is high, and the challenge of questions that cannot be answered without further study motivates considerable Bible study. The competition between individuals and groups also can be kept friendly and yet stimulating. Furthermore, a knowledge of what one has mastered and a realization

of the extent of his ignorance coupled with the competitive impulse has led many a pupil to study with renewed devotion. To the teacher the tests are equally stimulating. They may not reveal the effectiveness of the teaching in terms of character, but at least they indicate something of the intellectual attainment of the pupil and measure in some degree the success of that aspect of instruction. In standardized form biblical knowledge tests permit schools to compare their attainment with those of other schools.

In their present state of development the fullest use of these tests is limited by their cost. Church-school treasuries are ordinarily insufficient for pressing needs, and it is not always easy to secure funds even for an occasional Bible test. The distribution without profit of the Northwestern University tests has done much to stimulate wider interest.

The chief limitation of Bible-knowledge tests lies in the fact that they do not test the significant achievement of the school; the purpose of Bible study is not the acquisition of biblical knowledge but the development of Christian character. Information tests are not tests of religious ideals or approved conduct. So long as knowledge tests are recognized for just what they are worth they are of genuine value. Perhaps the most important extension of this type of test will be a provision for objective measurement of biblical knowledge as a basis for high-school credit, granted for outside study. Fair-

ness in scoring and uniformity in difficulty from year to year would gain greatly by such a plan.

THE LIMITATIONS OF ETHICAL TESTS

All of the tests thus far mentioned are such as the pupil performs with a consciousness that he is being tested; if he chooses to record something contrary to his own beliefs or feelings, the tests are invalidated. If his frame of mind is abnormal while taking the test, the result will not be a true indication of his knowledge or judgment of attitudes. Indeed, even when the tests accurately reveal the mental state of the pupil they give no assurance that his conduct will correspond. There is only one form of test which truly indicates the ethical character of a child; that is observation of his actual conduct when he does not know that he is being observed.

Only when a child can be studied in his natural social surroundings, without suspicion on his part of such study, is one justified in asserting a knowledge of his character. Laboratory conditions are very difficult to create. Rigidly controlled experiments in which the actual conduct of the child is measured demand an ingenuity that is seldom found; they are usually so expensive as to be impracticable for use in the ordinary church school; and they are so time-consuming as to limit them to the research specialist. Because of the time and expense and the difficulty of rigid observation without detection,

conduct tests insofar as they have yet been developed are practically impossible for use by the majority of religious teachers.

The fact remains, however, that nothing short of actual conduct tests can give reliable information regarding the effect of any particular type of teaching. Since these cannot be widely used, the need is more urgent that they should be carried on more extensively by the growing group of religious educators in teacher-training institutions, and by research specialists. Considerable study in this field has already been carried on by Dr. E. D. Starbuck and his research staff at the University of Iowa. Doctors Hartshorn and May have recently reported the results of their very extensive character research at Columbia University.⁵ It is difficult to conceive of any means by which research funds could be expended with larger value to human society than in the study of the effectiveness of various materials and methods in the training of worthy character.

Every type of material that has been used or suggested in a program of ethical or religious training should be thoroughly tested out for its influence upon actual conduct. Every type of method should likewise be tested in terms of its effect upon behavior. The public school needs to know in the interests of the efficiency of its rapidly growing program of character education just what materials and what methods tend to build character. Religious educators need to know, very definitely,

what materials and what methods affect religious attitudes and modify behavior. Both school and church need to know what relation exists between ethical judgments and conduct. They need to know also what influence religious ideas and attitudes have on conduct. When these facts are known in fairly complete degree, and not until then, will it be possible to construct a curriculum of character education and a curriculum of religious education in which educators may have confidence.

Meanwhile such tests as have already been devised may well be utilized in greatly increased quantities and the data from such a testing program preserved and submitted to testing experts, as a basis for the refinement of the instruments thus far developed.

This discussion takes no account of practical but unmeasured tests of conduct of the very sort that are sought in religious training. Kindness and courtesy, generosity and thoughtfulness, respect for property and clean speech, and a score of other virtues whose practice is the immediate objective of moral and religious training are, of course, tests of the success of that training; but they are not yet measurable tests. The achievement of the pupil is estimated by his adult observers. The estimates of different observers will differ. There are no measurable units. These are not, in a strict sense, tests but applications of training. When improvement is noticeable and unanimously recognized the effect of the

training is assured, but the amount of training is not indicated. Practical tests of this sort are to be encouraged and are in themselves valuable methods of training, but they cannot be looked upon as scientific means of measuring the relative results of different materials and different methods.

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- ¹ For more complete list see Watson, *Experimentation and Measurement in Religious Education*, pp. 69-90; May and Hartshorn, "Character and Personality Tests," *Psychological Bulletin*, July, 1927.
- ² Published by Northwestern University, Evanston, Illinois.
- ³ 347 Madison Avenue, New York.
- ⁴ Published by Teachers College, New York.
- ⁵ *Studies in Deceit*. The Macmillan Company, 1928. See also *Testing Knowledge of Right and Wrong*, Religious Education Association.

CHAPTER XII

EFFECTIVE CO-OPERATION

WE are witnessing the beginnings of a movement toward closer co-operation between secular and religious agencies in the training of the child for complete living. Quite naturally this movement is taking expression in forms so new as to be difficult of analysis. It is not quite possible to recognize the full value of all the wise steps that have been taken and that are being taken. Much that seems trivial may prove enduring in its influence. As in the beginnings of all forward movements, we are doubtless building better than we know.

It is equally likely that some of the plans of which we are proud may prove to be fraught with serious error. Our blunders are as hard to recognize at close range as are our strokes of genius. Some mistakes we already see, others we shall see too soon for our own complacent pride, but, alas, not soon enough to prevent their harm.

Out of the mass of data within our reach but unorganized and uncatalogued some challenges begin to appear in outline to those who have faith that religious experiences make life richest and religious sanctions make conduct best.

CO-OPERATION NEEDED TO MAKE EDUCATION *One* TO THE CHILD

First, we are right in seeking the closest possible co-operation between religious and secular agencies. Genuine insight was revealed in the choice of a motto for the Religious Education Association: "To inspire religious forces with the educational ideal; to inspire educational forces with the religious ideal." Life at its best is a unity. The forces that make for the best life should be unified. The process by which the child's personality becomes integrated utilizes all the child's experiences. All his interests, his hopes, his wonders, his fears go into the total of his personality. All his skills, his knowledge, his reflections modify the total product. His tastes and sentiments, his aspirations and ideals all contribute to the final outcome. The values of life are largely determined by the worth he discovers and the satisfaction he feels in the procession of varied experiences which life brings.

If these satisfactions are limited wholly to the immediate standards of the group or the visible consequences of his choices, then his personality becomes organized on a plane of expediency. Only when the conviction that there are values more remote than he can yet detect guides his judgment and dominates his choices can he contribute to the advance of civilization. Only when a sense of the supreme worth of personality dominates his choices can he formulate choices which are wholly just.

Only when he has come to live in the faith that his life is not isolated—a meaningless speck floating aimlessly in a chaos of meaningless experiences—can he find serenity and courage to meet life as it comes with choices worthy of his best moments.

This process is religious. The unifying of life, the strengthening of courage, the exalting of hope, the ennobling of ideals, the subordination of selfish interests, consecration to the good of others—these are distinctive marks of religion.

But religion is significant and dynamic because it integrates the total experiences of life. To separate religion from these everyday experiences is to rob it of the chance to function as it should. Religion is not an isolated experience to be added like a term in mathematics to a separate total. Religion is a function of all experiences, an evaluation of all that life brings, and all that the imagination can picture life as bringing—an inherent essence of the experiences themselves—or else it is absent. If words and forms unrelated to interests and hopes and choices are repeated until they become glib habits, they may be mistaken for religion, but they are not religious.

It is disastrous, therefore, to cultivate skills and present facts and stimulate reflection and awaken appreciation of the beautiful under circumstances that imply that this is secular life, and then to present forms and phrases labeled religion under circumstances which imply

that it is different and isolated from the secular. To the growing child the school is a serious reality. The more intimately his religious experiences can be attached to his school life the richer both will be.

There is profound value, therefore, in the growing tendency to relate secular and religious education. Not merely the amount of religious training, but its association with the serious business of schooling gives it a prestige and a vitality lacking in a program which implies the sufficiency of secular education.

THE SCHOOL MUST CULTIVATE IDEALS

Second, the school is called upon to cultivate ideals as well as to teach facts and train skills. It is not enough to discover what information has value in meeting the needs of life. It is necessary that the information provided be related in the feelings of the pupil with the needs of his life. Since his life is being lived and is to be lived in the midst of people, the facts he learns and the skills he acquires must be related to social needs; that is, they must be given social value. And social value is moral value—and all values involve the feelings. The school cannot make the facts it teaches function except as those facts come to be felt as having worth in human relations.

The aims adopted by leading educators may be loftily ethical; the objectives approved by resolution of educational organizations may be flawlessly ideal; but not

until these aims are achieved by the use of the actual materials utilized in class rooms and by the methods employed in teaching those materials has the school fulfilled its responsibility. The character and happiness of every child are a concern of society. Not until every means within reach of the school has been employed to assure the noblest character and most satisfying happiness is its duty done. "Only the best is good enough for the child." Society wishes no less. The school is not an extraneous, detached institution which society tries to persuade to fulfill its behests. The school *is* society functioning in the training of children. So long as it does not trespass upon the rights of conscience and offset the good it attempts, it owes every child the spiritualization to the fullest possible degree of all his experiences.

THE CHURCH SHOULD WELCOME AND USE THE EFFORTS OF THE SCHOOL

Third, the churches should welcome and encourage character training in the schools. Worthy habits and attitudes are an asset to Christian character. The notion that morality is a rival of religion rather than a part of it has lost the churches many an opportunity to capitalize the influences at work outside their walls. The improved character dramatically revealed in the lives of the pupils in Lyndale School, Minneapolis, is but one of thousands of proofs of efficient school co-operation in training for

right living. Every socially helpful habit, every altruistic attitude furnishes an added increment to the materials which religion integrates into a comprehensive social idealism and consummate good will.

Indeed, the churches may well unite in an effort to require that teachers be trained for character education as well as for the teaching of subject matter, and that personal influence be made a test of appointment no less rigidly enforced than professional preparation. What the people demand school boards will require. What the school boards require with any insistence teacher-training institutions will incorporate. And the regulations of teacher-training institutions perform a highly selective function in determining the quality of both candidates and products. In the final analysis the quality of teachers rests with the patrons of the schools; and in this as in so many other matters of social concern united effort is essential. The churches have it in their power profoundly to influence the effectiveness of the schools in character education if they will unite in leadership toward that end.

Fourth, religious influence in the schools is not sectarian teaching. The distinction between worship and instruction seems hardly present in the consciousness of the American public. Intelligent thought should be aroused in and by the churches regarding the nature of religion. Beliefs and interpretations should be clearly distinguished from worship and ethical conduct. Now,

as during the process of separation of church and school, every child should be protected from sectarian propaganda. But now more than when the reasons for excluding sectarian instruction were fresh in the public mind the value of religion in the ideal life should be recognized.

Worship is not sectarian instruction. References to the effectiveness of religion as a motive of right conduct are not sectarian. Nor is frank acknowledgment that our present civilization rests on a foundation of Christian ethics, nor is the free and natural reference to God, nor is literature of aspiration. Indeed, there are many hymns, beautiful and reverential, which are free from even sectarian color. Holmes' "Lord of All Being," and Whittier's "Dear Lord and Father of Mankind," are typical of a considerable catalogue of sacred hymns to which representatives of no faith could reasonably object.

Such influences as services of quiet, reverent worship through stately hymns, prayers of aspiration, and exalted religious poetry, or through sacred drama or pageant, are more religious and more satisfying, and far more effective in motivating conduct and character than is the reading of a passage from the Bible. It is a serious question whether a greater service to religion cannot be rendered by a concentrated effort to win public approval for such religious influences in the schools than by the passage of laws permitting, or even requiring, Bible reading.

Fifth, the plan of allowing high-school credit for outside Bible study should be extended and far more generally utilized. Faced with a serious loss of attendance just at the high-school age, every Sunday school should gladly utilize this opportunity to motivate Bible study while at the same time holding the privilege of keeping it deeply religious. Few States would refuse to accept the plan, now so successfully operating in several States, if a reasonable campaign of education were carried on.

THE CHURCH SHOULD ADVANCE ITS OWN EDUCATIONAL PROGRAM

Sixth, the churches should seize with more confidence and enthusiasm the opportunity available in the week-day school of religion movement. Its successes have been so notable and its potentialities are so much beyond its finest achievements that no discouragement should be considered more than a challenge.

While zeal is needed, but not without knowledge, an intelligent study and enthusiastic support of the week-day religious education movement can change the whole aspect of morals and religion in America in one generation. The public is ready. Secular education has not proved adequate. Educators are ready. They recognize the need of religious motivation. Every other forward step in behalf of character will increase the possible service and success of the week-day school. Better character education will provide more good habits to

motivate and integrate. A more wholesome recognition of the place of true religion in education will break down prejudices that weaken its motivating power.

The movement has now been tried long enough and under circumstances sufficiently varied to make wiser policies available for the future.

The organization of the week-day school has apparently been most effective when each church is represented on a central council by the pastor and at least two representatives. The inclusion or addition of the Sunday-school superintendent tends toward closer correlation and mutual help between the Sunday and week-day program. Other organizations than churches have been included in some councils with an apparent increase in the community's sense of responsibility for the success of the program.

The weight of evidence is quite on the side of a centralized program of training under the council rather than of denominational separation. Of all the clear inferences to be drawn from the experiences of hundreds of week-day schools of religion, none is more evident than the need for co-operative effort. It is practically impossible for children to go from all parts of a city of any size to their respective denominational centers for religious training and to return to their various schools within a reasonable period of time. The administrative difficulties from the standpoint of both church and school are so great as to make this plan all but impossible.

Even in the smaller villages geographical limitations have pressed the churches into co-operation.

Administrative difficulties are but incidental in comparison with the significance of co-operation in terms of its influence on the rising generation. If, now, a generation of children can be trained in religion with no sectarian walls between them and with discovery that though they may attend separate churches on Sunday, the vital aspects of their religion are identical, there is high hope that the emphasis a few years hence may come to be upon the common aspects which draw us together instead of upon the differences which divide us.

The financial problem has everywhere been serious, in many places critical, in few insurmountable. Distributing the budget among the churches, securing subscriptions from other organizations, and provision for memberships in a local association, are among the more commonly successful means. In many of the larger cities public campaigns have been necessary, and quite generally successful. No such movement can be successfully carried on without cordial and hearty support. The possibilities of the week-day program of religious education justify the most open-hearted generosity.

Trained teachers are essential. Inefficiency has already handicapped too many schools. The dullest child recognizes the difference between good methods and poor; and when the period devoted to religion is guided less skillfully than that devoted to arithmetic,

his estimate of the importance of religion suffers accordingly.

The new program of religion has brought to light the need, so long neglected, of understanding profoundly the psychology of religious development. The ethical crisis that brought the public to feel the need of better motivation reveals the importance of a keen ethical insight on the part of the teacher of religion.

Where values are to be inspired, vivacity and enthusiasm are indispensable. So large a place in religious growth do imitation and suggestion hold that a teacher of religion must be *par excellence* a religious person. Every community should therefore be devotedly training its young people for the efficient service now recognized as necessary.

The larger the percentage of pupils reached by the week-day program who are not receiving other religious training, the greater the public approval—and rightly so. The comparatively large percentage thus attracted constitutes one of the telling arguments for the non-sectarian program. And the operation of such a program constitutes a strong argument for united, enthusiastic effort to attract all children to it.

The large proportion of those who, on the other hand, attend both Sunday and week-day classes in religion has come to constitute a challenge to correlate the materials used in the two. The fact that all who attend the week-day classes in religion also attend the public school

constitutes a challenge to correlate the materials used in the classes in religion with the public-school curriculum. Here is a worthy task awaiting prompt performance—the correlation of the week-day religious curriculum with that of the public school and with that of the Sunday school.

When the curriculum is attacked with a view to such adaptation, the other still more serious problem must be faced of adjusting it to the pupil in terms of his stage of development and of the nature of religious growth. Appropriate materials are needed to furnish an intellectual content—such as requires continuous expansion, but not reversal, as fuller truth is gained. Appropriate experiences are needed also to furnish moral judgments and moral attitudes; others also to furnish motivation for approved conduct, and to integrate and intensify ideals; still others to cultivate a sense of reverence and a serenity of mind that makes for joyousness and hope. As experiences ripen provision is needed for guidance of reflective thought toward an ultimately satisfying philosophy of life.

The success of this tremendously potential movement involves nothing short of a solution of all these problems—organization, financing, teacher training, promotion, and curriculum building—so adequate as to permanently enlist the enthusiasm of pupil and patron.

Finally, the proffered co-operation of the state in the task of religious education may well lead the church to

take an inventory of its own resources and face courageously its own weaknesses.

The church needs adequate leadership. In an age of changing morals this means moral insight. In an age of universal education it means an educational viewpoint. In an age of inquiry and challenge it means open-mindedness and sincerity. In an age of world communication it means world-mindedness.

The church needs sound educational method. To a church losing its own youth the school has said, "Help us save the youth in our care." In its attempt to respond it may carry its discoveries back to its own fold. The school confesses that a program of never-so-skillful information-giving has not produced ideal conduct; that motivation is necessary. Will the church continue to trust to information-giving as a means of cultivating religious character? The public has asked for better ideals. Will the church continue to emphasize dogma and sect?

As efforts toward denominational co-operation multiply it becomes increasingly apparent that the common elements are not to be found in terms of dogma at all but in terms of social justice, of personal character, of human values. From the children who know not yet the temptations that await them in the social order, as from the victims who cry under the lash of injustice, comes the challenge to make the church a champion of social righteousness and ethical idealism whose voice will ring with

the sternness of an Amos and the love of a Hosea, and whose life will shine with the flawless glory of the great Christ. And from these same carefree children comes the call, equally inarticulate, to provide a training that will make them reverent and joyous and hopeful and patient, that will reveal life in its true perspective, and that will hold them, in spite of every allurement, loyal to the ideals that their hearts hold worthiest.

The public has asked the church for help in making youth into better citizens. A door of opportunity has been opened which none can shut—none save the church itself.

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